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Attempts to Chriſtianize the Indians in New-England, &c.

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CHAPTER II.

NUMBER X.

The Indians at Natick are formed into a church, after, what was then deemed, a ſuitable time of inſtruction and trial—A church gathered, and a miniſter ordained at Maſhipaug—Of Mr. Eliot's aſſiſtants in his miſſionary ſervices; and biographical ſketches of ſome of them—The ſtate of the Chriſtianized congregations, and churches in 1670.

IN the preceding number an account was given of the examination of the Chriſtian Indians at Natick in reſpect to their qualifications for baptiſm, and being formed into a church ſtate. Tho' the examiners received much ſatisfaction; and the confeſſions of many of them, being ſent to England, and publiſhed, were approved of there; yet they were kept, for ſeveral years after, in the ſtate of catechumens.*

At length they were incorporated into a church, after the manner of New-England, giving themſelves firſt to the Lord, and then

* Catechumens.] Perhaps ſome *young* readers need to be informed, that this word, as here uſed, ſignifies perſons under inſtruction in the principles, and duties of Chriſtianity, in order to their being admitted to baptiſm, when it ſhall appear, that they have, according to Chriſt's inſtitution, competent qualifications for this ſacred ordinance.

Poſſibly our predeceſſors might keep the Indians, who appeared ſerious, and were well inſtructed in the doctrines of Chriſtianity, too long a time in the ſtate of Catechumens: Perhaps, that might be applied to them, in reſpect to admiſſion to church privileges, which was ſaid by a Roman hiſtorian in another caſe. "Nocuit antiquus Rigor, et nimia Severitas." It may be, they inſiſted upon terms *higher in degree*, than the inſpired apoſtles did, in admitting adults, converted among the heathen, to the poſitive inſtitutions of Chriſtianity—At leaſt we do not learn from the hiſtory of the New Teſtament, that the apoſtles kept their proſelytes *ſo long* from the enjoyment of the ſpecial ſacred ordinances of the goſpel. However, this may be alledged in apology for Mr. Eliot, and other ancient divines in New-England, that the eaſy terms, upon

one to another in an holy covenant; promiſing to walk together in all the ordinances, and inſtitutions of the goſpel; and Mr. Eliot firſt baptized, and then adminiſtered the Lord's ſupper to them.† Thus was the firſt Indian church formed about the year of our Lord 1660, or 1661.‡

The ſame ſpirit, which actuated Mr. Eliot, excited others elſewhere to proſecute the ſame excellent work: One of theſe was the pious Richard Bourne, who ſoon ſaw a great effect of his labors.

In the year 1666, about the middle of July, the Hon. Thomas Prince, Eſq. Gov. of the juriſdiction of New-Plymouth, Mr. Thomas Southworth, one of the magiſtrates, Mr. John Eliot, ſen. Mr. John Eliot, jun. Mr. Samuel Arnold, Mr. John Holmes, Mr. William Brimſmead, and Mr. Thomas Cuſhman, went to Sandwich to have an interview with Mr. Bourne, who lived there, and had been inſtructing the Indians in that vicinity, in the Chriſtian faith; and to make enquiry into the progreſs they had made in knowledge, and virtue. Moſt, or all of theſe gentlemen, except the two Mr. Eliots, were inhabitants of Plymouth colony—ſome in the civil, and others in the Eccleſiaſtical department. At their motion a large aſſembly was convened at Maſhippaug [Maſhpee]: At this meeting a good number of the Indians, whom Mr. Bourne had been inſtructing, were examined: They gave ſuch an account of their knowledge, and belief, and of the impreſſion the goſpel had made upon their hearts; and gave their relations with ſuch affection, as was extremely grateful to the pious auditory. The magiſtrates and miniſters, convened upon the occaſion, received much ſatisfaction in what they obſerved and heard: Yet ſuch was the ſtrictneſs of thoſe who conducted the buſineſs of the meeting, that before they would countenance the advancement of theſe Indians to church fellowſhip, they concluded, that their confeſſions ſhould be written, and a copy ſent to each church in the colony for their inſpection, and *approbation*, if they ſaw fit; ſo that if no objections ſhould be offered, they might, at a ſuitable time, be permitted, and encouraged to enter into church fellowſhip. The confeſſions, and relations were very agreeable to the churches, to which they were communicated.

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which perſons, in too many of the eſtabliſhed churches in England in their day, were admitted to ſpecial ordinances, might lead them to an oppoſite extreme: For in too many inſtances, very ſcandalous perſons were admitted to the Lord's Supper, as members of the national church, with little, or no reſtriction. However, they muſt be commended in general, for uſing *caution* in their admiſſions: And if they exceeded *due limits* in their *caution*, it diſcovered a deſire in them to avoid making the ſpecial inſtitutions of Chriſtianity common to the qualified, and unqualified, as had been done in too many churches in Chriſtendom.

† Magnalia, B. III. p. 198. Neal Vol. I. p. 258.

‡ I have not yet learned the *preciſe* time of forming the church at Natick. Gov. Hutchinſon places it in 1651; but this ſeems to be a miſtake in chronology: For Dr. Increaſe Mather, who flouriſhed in the 17th century, and began his career of public ſervice but a few years after the middle of it, places this tranſaction ſeveral years later: In his letter to Profeſſor Leuſden of Utrecht, dated July 12, 1687, he thus writes, "Above 26 years ago, he [Mr. Eliot] gathered a church of converted Indians in a town, called Natick." According to Dr. Mather, this church was formed about the year 1660, or 1661.

Afterwards, the meſſengers of all the churches being preſent, and giving their conſent, theſe Indians were formed into a church, and choſe Mr. Bourne to be their paſtor, who was then by Mr. Eliot, and Mr. John Cotton of Plimouth ordained to that office over them. The ordination was performed in the year 1670. Mr. Bourne continued in office for ſundry years.*

He was an early ſettler in Plimouth colony, and a moſt zealous, and indefatigable promoter of the goſpel among the Indians.†

Beſides Mr. Bourne, Mr. Eliot had the ſatisfaction of having ſundry fellow-laborers in his miſſionary work: Moſt of thoſe, who officiated *ſtatedly*, ſurvived him, and faithfully purſued the ſervice after he had finiſhed his courſe, and reſted from his labors.

Soon after entering upon his miſſion he found, as might be expected, the need of more laborers in this extenſive, and arduous work. The miniſters indeed in his neighborhood gave him *occaſional* aſſiſtance; but their advantages for inſtructing the Indians in Chriſtianity were, in *one reſpect* at leaſt, much inferior to his own, as they could inſtruct them only by the help of an interpreter; while he, being maſter of their language, did preach to them in their own tongue. It was his earneſt prayer, that God would ſend forth ſtill more laborers into this harveſt: And he was the more importunate, as he was ſenſible, that but few ſecular advantages and encouragements attended the ſervice, and much toil and ſelf denial, if not perſonal danger, muſt be expected; ſo that a ſpecial, divine influence upon the mind was neceſſary to incite a man to engage in it, and purſue it with reſolution, and perſevering fidelity. He had the pleaſure to find, that a gracious anſwer was returned to his petitions: He ſaw generous, and vigorous attempts made by ſeveral other moſt worthy preachers of the goſpel in ſeveral places (ſome of them remote from him) to Chriſtianize the periſhing Indians.

After ſome years, his eldeſt ſon Rev. John Eliot of Cambridge Village, [now Newtown] and Rev. John Cotton, of Plimouth, learned the language of the natives, and were able to preach to them in their own tongue, and did ſo for a conſiderable time —Mr. John Eliot, jun. I preſume till his deceaſe in 1668—and Mr. John Cotton till 1690, if not ſome years after.*

A brief account of the other miniſters, except two, will be given in the words of Dr. C. Mather. The epithets he affixes to their names ſhow in what eſtimation he held them.

"In Connecticut the holy and acute Mr. Fitch has made noble eſſays towards the converſion of the Indians: But, I think, the Prince he has to deal with, being an obſtinate infidel, gives unhappy hindrances to the ſucceſſes of his miniſtry.—Godly Mr. Pierſon has, in that colony, deſerved well, if I miſtake not, upon the ſame account."

"In Maſſachuſetts we ſee, at this day, the pious Mr. Daniel Gookin, the gracious Mr. Peter Thacher; the well-accompliſhed, and induſtrious Mr. Grindal Raw-

* Magnal. B. III. p. 199. Morton's Memorial under the year 1666.

† Hutchinſon's Hiſt. Maſſa. V. II. p. 462.

* Magnal. B. III. P. 201.

ſon, all of them hard at work to turn theſe poor creatures from darkneſs to light, and from ſatan unto God."

"In the colony of Plimouth we have the moſt active Mr. Samuel Treat laying out himſelf to ſave this generation. And there is one Mr. Tupper, who uſes his laudable endeavors for the inſtruction of them."

"Such as theſe are the perſons, whom Mr. Eliot left engaged in the work of goſpelizing the Indians, when he departed from his employment to his recompence. And theſe gentlemen are ſo indefatigable in their labors among the Indians, as that the moſt *equal judges* muſt acknowledge them worthy of much greater *Stipends*, than they are generouſly contented with."†

Mr. Morton, in his memorial, makes mention of two others, who were teachers of the Indians in early times, viz. Mr. Brown and Mr. James: But I do not learn where they reſided; nor what tribes of Indians they inſtructed.

It is not neceſſary to mention, in this place, the worthy family of Mayhew, on Martha's Vineyard, as a particular account has been given, in the former part of this work of their unwearied, and ſucceſsful labors.

The compiler is not able to give biographical ſketches of more than two, who have been now mentioned, as Mr. Eliot's fellow-laborers viz. Mr. John Eliot, jun. and Mr. John Cotton.

Mr. John Eliot, jun. was eldeſt ſon of Rev. John Eliot of Roxbury: He was born Aug. 31ſt, 1636.—Was educated at Harvard College, and was admitted to his firſt degree, A. D. 1656. He is repreſented by writers in that century, as a man of an amiable character; in high eſteem with the learned, the virtuous and the pious. He was happily accompliſhed with gifts of nature, learning and grace. His external appearance was very pleaſing: but the qualities of his mind commanded particular reſpect.—He was a perſon of a quick apprehenſion, ſolid judgment, and diſtinguiſhed prudence—well acquainted with the learned languages, the arts, and ſciences, for one of his time, age, and advantages; and applied himſelf, with great diligence, to his ſtudies, that he might make further progreſs in uſeful literature. But thoſe things which finiſhed his character were his piety, faith, love, humility, ſelf-denial, and zeal; theſe eminently ſhone upon all occaſions. He was a lively, zealous, and ingenious preacher; and his acceptance with the public, as a preacher, was in proportion to his accompliſhments. After preaching for ſome time, he was called to the paſtoral office and ordained at Cambridge village; ſince that time incorporated as a diſtinct town by the name of Newtown. He was filled with a laudable and pious zeal to promote the goſpel among the Indians; and by the aſſiſtance of his father, and his own diligent application, he gained ſuch a knowledge of their language, that he preached to them in it for ſeveral years, and I ſuppoſe, till his deceaſe. He travelled many miles in a day, once a fortnight, to diſpenſe the goſpel to them. He was high in their eſteem and affection. They often ſaid, his preaching to them was precious and deſirable. They, as well as his numerous Engliſh ac-

† Magnalia B. III. p. 200, 201.

quaintance ſincerely lamented his death, which took place Oct. 13, 1668, when he was in the 33d year of his age.

The ſayings of pious men, eſpecially when they are in the cloſing ſcene of life, are worthy of remembrance. This good man, from the aſpect of things in the colonies, was led to conclude, that the people would, before long, experience ſome ſpecial calamities, which accordingly befel them by the general Indian war in the year 1675.

Being on his death bed, he addreſſed a number of perſons that were with him, with great ſolemnity in the following words; "My dear friends, there is a dark day coming upon New-England; and in ſo dark a day, I pray, how will you provide for your own ſecurity? My counſel to you is, get an intereſt in the bleſſed Lord Jeſus Chriſt; and that will carry you to the world's end."*

Mr. John Cotton was the ſecond ſon of Rev. John Cotton, teacher of the firſt church in Boſton. He was educated at Harvard College, and was graduated in the year 1657. Having finiſhed his preparatory ſtudies, he commenced preaching; and officiated in ſeveral places prior to his ſettlement in the miniſtry. Before he was introduced into the paſtoral office he was deſirous to learn the Indian language, with a view, as may be ſuppoſed, to become better qualified to inſtruct the natives in the chriſtian religion, if providence ſhould afford opportunity.† He accordingly hired an Indian for fifty days to teach him the Indian language; but his knaviſh inſtructor, having received the ſtipulated ſum, for the whole term, too ſoon, ran away before twenty days expired: however, in this time he had made ſuch proficiency, that, by ſuitable application afterwards, he was able, before a great while, to preach to the natives.

Before he was fixed in a pariſh, he preached to the Indians on Martha's Vineyard about two years, as an aſſiſtant to Mr. Mayhew, as has been already mentioned. Other evangelical ſervices of his among the Indians will be related in the ſequel.

*Mr. Cotton was called to Plimouth, A. D. 1666; but being under engagements elſewhere, he could not then come; but the church renewing their invitation the year following, he removed to Plimouth with his family, Nov. 1667; but he was not ordained till June 30, 1669.

He was a man of ſtrong mental powers, and of good abilities to preach the goſpel; and appeared to be intent in performing the various duties of his ſtation in public, and private. He was not only a profitable preacher; but appeared to do much good by his private viſits, and addreſſes to the people.

At an early period after his ſettlement, he, and the ruling elder made it their ſpecial work to paſs together, thro' the whole town, from family to family, to enquire into the ſtate of ſouls; and according as they found the frames, either of the children of the church, or others, ſo they applied counſels, admonitions, exhortations, and encouragements; which ſervice was attended with a bleſ-

* Magnalia B. III. p. 173. Morton's Memorial under A. D. 1668.

† Magnalia B. III. p. 200.

* Hiſtory of the Church in Plimouth, p. 16, 17.

ſing: For in ſeveral with whom God had begun his work, it prevailed to ſtir them up to lay hold of his covenant; and others were awakened more ſeriouſly to attend upon the means of grace, and to mind the concernments of their ſouls, and practiſe family prayer more conſtantly. The work of God ſeemed, in thoſe days, to have a conſiderable revival.

Mr. Cotton, ſoon after his introduction into the miniſtry at Plimouth, entered upon the work of catechizing the children under his paſtoral care: he attended this buſineſs once a fortnight; inſtructing the males at one time, and the females at another.

He kept out a vigilant eye to diſcover, if any ſpecial irregularities were prevalent among profeſſors, and others of the congregation; and made uſe of ſuitable meaſures to remove, and prevent in future, ſuch evils as were found among them; and was earneſt with the church to co-operate with him, and ſtrengthen his hands; and to take due care of the children of the church, that they might be kept from tranſgreſſing the laws of God, and violating their baptiſmal engagements—Indeed it muſt be ſpoken to the honor of this ancient church, that they were very ſtrict in watching over the children of the church.

Mr. Cotton took much pains, in various ways, to promote Chriſtian knowlege, as well as true religion in the congregation. Some years after his ſettlement, he deſired all thoſe baptized perſons, who were heads of families, to come to his houſe on a certain day: They generally complied with his propoſal. He then gave them ſundry queſtions, to which he requeſted that anſwers ſhould be returned, at a fixed time, out of the holy ſcriptures. This exerciſe was to be attended once in two months; and it was ſo for ſeveral years, not without a bleſſing, and ſome good ſucceſs. Men of thirty, forty, and fifty years of age attended, and gave their anſwers in writing to thoſe divinity queſtions. Then the paſtor, having read all their anſwers, gave his own to each queſtion, and preached upon them. The ruling elder was always preſent, and made the concluding prayer. And ordinarily many, if not moſt of the church were then preſent alſo.

Towards the cloſe of his miniſtry in Plimouth Mr. Cotton introduced a new method of catechiſing (in which he uſed the aſſembly's ſhorter catechiſm) attending it on Lord's day noons at the meeting houſe, inſtructing the males one ſabbath, and the females another ſucceſſively; and then preached on each head of divinity, as they lie in order in that catechiſm. This courſe was conſtantly attended for more than three years, till the diſmiſſion of the paſtor: On communion days, in the ſhort winter days, and in very unſeaſonable weather, there was a neceſſary omiſſion of this ſervice. Many of the congregation uſually heard the ſermons preached at the catechiſings; and God ſtrengthened, and encouraged the work.

In the year 1694, an unhappy controverſy aroſe between Mr. Cotton, and the church reſpecting ſome eccleſiaſtical matters: And this, it ſeems laid the foundation for the diſſolution of the relation between him and the people. Theſe affairs were in debate about three years, and occaſioned ſome conſiderable ferment: And tho' ſometimes the difference ſeemed to be in a meaſure compoſed,

it would ſoon break out afreſh: And this diſpoſed the diſſatisfied (as is common in ſuch caſes) the more readily to liſten to ſuch ill reports, as ſome raiſed of their paſtor, which added fuel to the flame. At length the affair came to a criſis. A council was called by mutual conſent, who took great pains for an accommodation of differences, and a complete reconciliation; but not ſucceeding, they, at laſt, adviſed the paſtor to aſk a dimiſſion, and the church to grant it, "with ſuch expreſſions of their love, and charity as the rule called for." Mr. Cotton accordingly reſigned, and at his requeſt was diſmiſſed, Oct. 5, 1697, to the great grief of a number in the church and town. After this, he tarried a little more than a year in Plimouth. And then having a call to Charleſton, in South-Carolina, he accepted the invitation; and having compoſed all differences with Plimouth church, and receiving a recommendation from ſeveral miniſters, he ſet ſail for Carolina, Nov. 15, 1698. Arriving there, he gathered a church, and was very diligent, and ſucceſsful in his labors, as appeared from a daily journal under his hand, left among his papers, in which are the devout breathings of a pious ſoul, holding daily communion with God. He died there, much lamented on the 18th Sept. 1699, about 60 years of age. In the ſhort time of his continuance among them, there were about 25 members added to the church, beſides thoſe, that were firſt incorporated; and many were baptized. He had great reſpect ſhown him, eſpecially by thoſe that were good, and by ſome perſons of ſpecial diſtinction. He was there counted worthy of, and accordingly received double honor; being, thro' the bleſſing of Heaven, a ſpiritual father to great numbers among them. The church there was at the charge of his funeral; and, in token of reſpect, erected a handſome monument over his grave.*

Mr. Eliot continues his laborious ſervices among the Indians —does not intermit his exertions —is rather invigorated by having others joined with him in the ſame charitable work. In 1670 he made a viſitation to the congregations of goſpelized Indians in the Maſſachuſetts, Plimouth and the Vineyard; gathered ſome churches, and ordained elders in them. He kept a journal of theſe tranſactions in this year. I have not had the pleaſure to ſee it: But it ſeems Mr. Hutchinſon had, and made extracts from it, concerning the ſtate of the Chriſtianized churches and congregations of Indians in 1670. Some extracts from his publication will conclude this number.†

Mr. Eliot having given an account of his viſiting the Indians at Maſhipaug and the Vineyard, and aſſiſting in the ordination of Mr. Bourne in the former, and Hiacoomes and John Tackinaſh in the latter place; (which tranſactions have been already related) goes on with his narrative: viz. The teacher of the praying Indians at Nantucket came to the Vineyard, and made report, that there were about 90 families that prayed to God in that Iſland; and advice was given, that ſome of the moſt godly among them ſhould join to the church at the Vineyard; and after ſome experience of their orderly walk, ſhould

* Hiſt. of the church in Plimouth, p. 19, 20, 21, 22.

† Hiſt. Maſſa. V. I. p. 166—168.

iſſue forth into church ſtate among themſelves, and have officers ordained.

Mr. Eliot then takes notice of the ſtate of the Indians in the Maſſachuſetts Bay at this period.

Natick was the chief town, where moſt of the Indian rulers dwelt, and where their courts were held. There were two teachers, John and Anthony; and betwixt forty, and fifty communicants; and ſundry more propoſed to join to the church.

Punkapog [now Stoughton] was the ſecond town, where the Sachems of the blood, as they term the chief royal line, had their reſidence and rights: which, in other parts, as Mr. Eliot ſays, were moſtly alienated to the Engliſh towns. It is ſuppoſed, that the Indians of Naponſet, or Milton, before this time, had removed, and ſettled with thoſe of Punkapog, beyond, or about the blue hills. Their chief ruler and teacher was Ahauton.

Haſſunimeſut, or Haſſanemiſco† were the Indians next in order of dignity, and antiquity; from thence came ſome of the chief friends to praying to God. They lay upon Nichmug river—were ſtrict obſervers of the ſabbath; and were judged by all travellers, eſpecially ſuch who had occaſion to lodge among them, to be ſincere in their religious profeſſions. They had two teachers, Annuweekin, and Tuppukkooweelin, characterized ſound, and godly men.

Ogguonikongquameſut was the next praying town, which bordered upon Marlborough. Solomon, judged to be a ſerious, and ſound Chriſtian was their teacher.

Naſhope was the next. Tahattawans was called a Sachem of the blood, a faithful, zealous Chriſtian was their ruler. Their miniſter John Thomas, a godly, underſtanding Chriſtian, was their teacher. Their town lay in that part of the country where the Maquas, or Mohawks hunted, and had been much moleſted, and for a time was deſerted: But in 1670 the Indians returned, and dwelt there.

Wameſut was another praying town upon Merrimack river, where Concord river falls into it. Their Sachem was Nomphon, a man of a noble ſpirit. This place had been ſo much moleſted by the Mohawks, that, the year before, they joined with a body of northern Indians, and ſome of Punkapog in an expedition againſt them, which proved unſucceſsful. George was their teacher. They were not, in general, much noted for their eſteem for religion.

Pantucket, at the falls in Merrimack river, was the place of another ſet of praying Indians. The Pennicook Indians had come down the river, and built a fort at Pantucket, and were great oppoſers, and obſtinately refuſed to pray to God; but being concerned in the expedition againſt the Mohawks, moſt of them were cut off; and ſince that time the Pantucket Indians were, at leaſt ſeveral of them, become praying Indians; and Jethro was ſent to preach Chriſt to them.

Magunhukquok, where Simon was teacher, on the weſt of Natick; and Quanatuſſet, which was under the care of the Haſſanemiſco

† I ſuppoſe this was the place which afterwards was called Grafton, which is near Worceſter in the Maſſachuſetts. I recollect, that above 50 years ago, ſome aged men, who were born, and bro't up near Grafton, cuſtomarily called it *Haſnemiſk*, which was doubtleſs an abbreviation of *Haſſenemiſco*.

teachers, are the two other towns mentioned.

By this account of Mr. Eliot we ſee, in general, the ſtate of the Chriſtianized Indians in 1670. Twelve towns, or villages are mentioned in this narrative, as conſiſting of praying Indians.

It muſt have given Mr. Eliot great pleaſure, upon his viſitation, to find ſo many brought out of a ſtate of heatheniſh darkneſs into the light of the goſpel—to find ſo many teachers among them of their own nation, who appeared to be men of underſtanding and real religion.

Great muſt have been his labor and fatigue, in taking this extenſive circuit—in preaching—in conferring with the ſtated teachers, and giving them further inſtructions in Chriſtianity, and in the various duties of their ſtation; and in attending to many other eccleſiaſtical concerns: But filled with a glowing love to his Saviour, and to thoſe that were purchaſed by His blood, he purſued the work with chearfulneſs, diligence, and reſolution; and nothing diſcouraged him from preaching, to the utmoſt of his ability, the unſearchable riches of Chriſt among the Gentiles, and thoſe who had been lately ſuch. He was willing to ſpend and be ſpent in this benevolent work. *(To be continued.)*

Saving Faith diſtinguiſhed from thoſe exerciſes, which men are in danger of miſtaking for it.

FAITH is a Chriſtian grace, to which the bleſſings of eternal life are connected, by the promiſes of God. Such as have it not, muſt ſuffer the puniſhment due for their ſins. We are required to examine ourſelves, whether we are in the faith. All are concerned to underſtand its nature and effects; for the danger of miſtaking whether we have it, ariſes in a great meaſure from our being liable to have wrong ideas concerning it. *This diſſertation is intended to exhibit the nature and effects of ſaving faith, and alſo the nature and effects of ſeveral ſpurious kinds of faith, which men are liable to miſtake, and have in fact miſtaken for it.*

Saving faith implies in it a belief of the doctrines and promiſes of the goſpel; eſpecially of thoſe doctrines, which reſpect the law of God, the fallen ſtate of man, the perſon and work of Chriſt, the office of the Holy Spirit in the ſalvation of men, the foundation of pardon and acceptance with God, and the nature and excellency of the bleſſings promiſed to believers. All theſe doctrines relate to the way of our ſalvation, and are ſo connected with each other, that faith in Chriſt cannot be exerciſed, without ſome juſt apprehenſion of them.

The true believer conſiders the law of God holy, and the commandment holy and juſt and good—a juſt declaration of the real duties reſulting from the relations in which we ſtand to God, and to our fellow-creatures; and a juſt declaration of the puniſhment due to ſuch as diſobey, and refuſe to fulfil thoſe duties. He conſiders the law as juſt in itſelf, and good, as it is ſuited to the ſtate and capacity of the creatures to whom it is given; and holy, becauſe it is pure and free from any defect or connivance at ſin. He believes this law is of infinite and unchangeable obligation; that it would be better that heaven and earth ſhould paſs away, than that one

jot or tittle of the law should be given up—that men are bound in all possible circumstances, to maintain a perfect and invariable obedience to the law, both on account of its fitness, and the infinite authority by which it is given. To him there is force in the subscription so often annexed to the commands, '*I am the Lord.*'—It is essential to saving faith, that a man should believe that the law is spiritual, extending to the heart, and all its exercises—that he understand that it enjoins holy, impartial love, and such a life as this love, in perfect and commanding influence, would produce, in all cases, towards God and man. 'The law,' says inspiration, 'is spiritual' and it requires the heart.

It is also necessary to saving faith, that a man should view himself a transgressor of this law, guilty of violating infinite obligations, by nature totally depraved in heart, every imagination of the heart being only evil, guilty of total disobedience to the divine law, wholly inexcusable, deserving of its curse;—that it is necessary that the law should be supported, and that he is so utterly undone, that he can make no atonement, or do any thing to render it just for God to deal with him better than the law provides, on account of any righteousness in his power; and that he is forever ruined, unless saved by a Redeemer. All this is necessary, in order to have just ideas of the work of Christ.

Further: Saving faith implies some right ideas of the person of Christ—that he is man, and so capable of obedience and sufferings,—that he is God, and so his obedience and sufferings are of infinite avail, and that he is fully able to make an adequate atonement for sin.

It is also necessary to understand that Christ did come, and obey and suffer sufficiently to magnify the law, and make it honorable; so that it is now just and right for God to pardon sinners, though he regards them as unworthy of favor, and deserving his curse. He may, as a reward to Christ, and to answer important purposes, dispense with their punishment, and receive them into favor, and can do it consistently with infinite holiness and rectitude. The believer regards Christ as the only Saviour, sees his fulness, sees him perfect in all his offices, as Prophet, Priest and King. He regards Christ as delighting in the law, and loathing and abhorring every thing of an immoral nature in the sinner, even at the time of his making the atonement; and sees, that it was of pure grace, that he undertook the work of a Redeemer. He understands that Christ insists on the law, and its immutable obligation, condemns all sin, will support his law, and demands our perfect conformity to it. He has no idea that the gospel is built on the ruins of the law.

Besides: The believer is sensible, that the carnal heart is too corrupt to relish these doctrines, and by any created means, to become reconciled to God. He sees the need of the Holy Ghost to subdue the obstinacy, change the heart, and work in him both to will and to do,—that his wicked, corrupt spirit must be changed by the Spirit of God, that he must be born of the Spirit, and that the Spirit must be in him, and dwell in him, and by his own

agency carry on the work of grace in him, or it will never be effected. He conſiders men as made willing in the day of God's power, and ſanctified by the abiding influence of the Holy Ghoſt.

Faith alſo compriſes ſome juſt ideas of the good promiſed to believers; that it is of a ſpiritual nature, conſiſts in holineſs, conformity to God and his law, in ſerving him, beholding Chriſt, enjoying God, and the light of his countenance, and the ſociety of holy beings, who are animated with that holy love, which is the fulfilling of the law. The promiſes are, that ſin ſhall be pardoned, puniſhment not be inflicted, that believers ſhall be with Chriſt, ſee him as he is, be like him, be immortal, be delivered from all evil, natural and ſpiritual, and that they ſhall enter into the joy of their Lord. The rewards promiſed are not temporal nor carnal; they are eternal, and ſuch as an holy heart alone can reliſh. Such, one in the exerciſe of faith, views them to be.

Further: Faith implies in it a ſtrong confidence that God will fulfil all theſe promiſes, to every one that believes. This confidence is founded on the veracity of God, who cannot lie, and is ſtrengthened by conſidering the wonderful proviſion which God has already made for the ſalvation of thoſe who believe on his beloved Son, and by reflecting on the work of the Holy Spirit, in having actually begun the work of ſanctification in their hearts. All theſe conſiderations powerfully convince the minds of Chriſtians, that God will not fail in his promiſes.

Moreover: One in the exerciſe of an holy faith, not only believes that theſe goſpel doctrines are true, but he approves of them, and reliſhes them all in his heart,—ſees the excellency of them, and takes great comfort in contemplating them. He is ſuited with the divine law, delights in the law of the Lord, and has reſpect to all his commandments, is pleaſed with being under indiſpenſible and eternal obligations to obey it. He rejoices that God will ſupport it, and delights in him as the moral governor of the world. He approves the penalties, and conſiders the gift of this law as an expreſſion of the infinite goodneſs of its author, and he deſires no abatement or alteration, but rejoices in it, as holy, juſt and good.

In the exerciſe of this faith, a man is ſuited that the inhabitants of this world, and that himſelf in particular, ſhould be regarded as ſinners, by nature wholly depraved in heart, and altogether vile and hateful, that God ſhould conſider them ſo, that Chriſt and holy beings, and even all intelligent creatures ſhould view them in this light, and that the goſpel plan of ſalvation ſhould be ſo adjuſted, as to hold this out as a prominent idea, and be calculated in all its parts, to exhibit it in the cleareſt light, and ſave them upon the given point that this is their true character. On this account he approves of, and delights in the atonement of Chriſt, becauſe it does in the moſt emphatical manner juſtify God and his law, and condemn ſin, and repreſents that all who are ſaved by it, are vile and hateful, and actually deſerve the curſe of the law to be inflicted upon them. On this account alſo, the believer is peculiarly delighted with the mediatorial righteouſneſs of Chriſt, wrought out for thoſe who are juſtified, be-

cauſe it clearly repreſents them as being deſtitute of any righteouſneſs, on account of which God could take them into favor. In the exerciſe of ſaving faith, the believer wiſhes the whole truth reſpecting himſelf to be brought to light, that his ſalvation might be diſtinctly ſeen to be wholly a matter of pure free grace, to the glory of God.—It is a diſtinguiſhed beauty in Chriſt, and the believer views it ſo, that he is a firm friend to the law of God, and has eſtabliſhed it by his obedience and ſufferings, that he is a determined enemy to all wickedneſs, and is reſolved to ſee the holy government of God ſupported againſt all its enemies, and takes effectual meaſures, both by his atonement, and by the final condemnation of all unbelievers, to manifeſt his infinite diſpleaſure at all ſin.

Nor is the believer leſs ſuited with the public manifeſtation of the entire depravity of the hearts of men by nature, which is made by the proviſion for the recovery of the elect to a reconciliation unto God. That the Holy-Ghoſt is employed to change their hearts by his almighty power, and to take up his conſtant dwelling in them, and carry on the work of ſanctification, keeping the chriſtian from apoſtacy, and preparing him for glory. He is ſuited, that by this proviſion, God has effectually informed heaven and earth, that even believers in this world, are ſo corrupt and unſtable, that they muſt be kept by the power of God, through faith, unto ſalvation, and that he muſt work in them both to will and to do. This indeed gives a bad character to man; but the believer knows it is a true one, and wiſhes it to be acted upon and known as ſuch, that the wonderful grace of God might appear moſt conſpicuous in the ſalvation of ſuch ſinners.

Saving faith is alſo an exerciſe, in which the believer takes great delight in the nature of the good promiſed to believers. He deſires above all things that holineſs and enjoyment of God, and that ſervice of God, in which the promiſed bleſſings eſſentially conſiſt. God in promiſing theſe things to his people, promiſes to give them the deſires of their hearts. It is for ſpiritual bleſſings that they pant, and theſe they rejoice to find promiſed. They 'chooſe the teſtimonies of the Lord for their heritage forever.'

It is a precious circumſtance to believers, that the whole work of ſalvation is all of God, and all of grace, in the preparation made—in ſingling out the veſſels of mercy, ſo that they ſhould be ſaved whom infinite wiſdom ſees beſt—in the regeneration, ſanctification and ſalvation of the elect.—Theſe are ſome of the doctrines which faith conſiſts in believing, delighting in and approving. For theſe reaſons, the goſpel appears glorious and excellent in their eyes.

Further: Saving faith alſo implies in it, that he who believes, does in fact for himſelf, come juſtifying God, condemning himſelf, relinquiſhing all pretences to natural goodneſs or any worthineſs, and relies on Chriſt, caſts himſelf upon his atonement and righteouſneſs, and deſires pardon and acceptance only in this way; —that he gives up all other dependance and hope, and reſts here —that he alſo looks to God alone for gracious communications of holineſs and ſanctification, and caſts himſelf upon mercy, ſaying unto God, 'All my expectation

is from thee.' In this way, does every true believer express his approbation of the whole gospel scheme, his sense of his own vileness, and his confidence of the faithfulness of God to his promises. In doing this, and in obedience to the will of God, he gives the greatest possible evidence of his cordial approbation of the gospel. And this he does in proportion to the strength of his faith. It is to the Christian a peculiarly delightful exercise of faith. He delights to present himself, soul and body, as a sacrifice to God, to be the Lord's, and be a poor vessel, to be put to such use, and brightened to such excellence, as God shall choose to bring to pass, that he may be to the glory of God, and of Christ his Redeemer. In doing this the believer sets his seal to the truth and excellency of the gospel. Thus the prodigal son, who is designed to illustrate the return of sinners unto God, cast himself as he was, wholly unworthy, upon the mercy of his Father.

True gospel faith is also known and distinguished from all others, not only by its nature, but also by its effects. Its effects are many, and they are strong and conspicuous according to the perfection of the believer's faith. One of the first and most excellent effects is humility and submission to God. This is illustrated by the examples of the saints, whose characters are given us in the sacred scriptures. Indeed an approbation of the gospel doctrines is itself an expression of true humility, and those who have this spirit, must always feel unworthy and humble before God, and be submissive to his will; and having a greater knowledge of their own wickedness, than it is possible they should have of the wickedness of others, they must prefer others to themselves. Their loftiness will be brought down, and the Lord alone exalted in their eyes.

Obedience is another effect of faith. 'Faith works by love, and purifies the heart.' Such an approbation and delight in the law of God, and such desires after spiritual blessings, as are implied in faith, cannot lie dormant, they will produce obedience. Faith without works is dead. Faith in Abraham, made him obedient to God in forsaking Ur of the Chaldees, going into a strange country, and even in offering up Isaac at the command of the Lord. By such works is faith made perfect. This obedience, in proportion as faith is brought to perfection in the soul, is as extensive as the divine commands require. And hence it is, that at the last day, the faith of believers shall be judged by the deeds done here in the body.

It should be further noticed of saving faith, that it is "The substance of things hoped for." It is not only a preparation for future good, but is itself the very substance of the things which are promised to believers in the world to come. It is that which as it respects unbelievers, eye hath not seen, nor ear heard, nor heart conceived of, but which God hath already revealed to them that love him. The blessings of heaven consist in holiness—discoveries of God—humility—dependance, and admiration of the law, of Christ, of the gospel and of divine things, —in love, praise and obedience. And these are all included in, and necessarily connected with faith. It is true, that faith is very imperfect in this world. We see as

through a glaſs darkly. But faith will ripen into knowledge in the world to come; and then ſhall we ſee as we are ſeen, and know as we are known. There is much unbelief in the ſaints here; but that will all be removed; and ſo heaven will be unſpeakably richer to the ſaints, than this world. But it will not be ſubſtantially, or eſſentially different. Faith is the ſubſtance of heaven; and believers do know, by their preſent experience, on what accounts they wiſh for heaven. Let all unbelief, and natural evils be removed, and faith ripened into knowledge, and we ſhould actually have that which believers hope for.

As a diſtinguiſhing property of faith, it muſt alſo be noticed, that "It is the evidence of things not ſeen,"—a real evidence that the things promiſed to believers in the other world will be given them. In the exerciſe of this faith, believers ſee, by the preparation made in the gift of Chriſt, that God means to be faithful to his engagements. But this is not all. Faith itſelf is a peculiar evidence—a convincing, certain evdence of this, which none but believers can have. It is the kingdom of God already begun in them: It is eternal, ſpiritual life—heaven already begun in the ſoul—an earneſt of their future inheritance. Believers know by what the Holy Ghoſt has already wrought in them, that there is ſuch a thing as holineſs—as the enjoyment of God—as an obedient childlike ſpirit, and that ſuch things as the goſpel affords, are food for the ſoul. They know by what the Spirit has done in them, that the goſpel ſcheme is true. They have received, not the ſpirit of the world, but the Spirit which is of God, that they might know the things which are freely given them of God. Unbelievers have no reliſh for ſpiritual things, and therefore can have no ideas of them. 'They cannot know them for they are ſpiritually diſcerned.—But the Spirit ſearcheth all things, yea the deep things of God,' and revealeth them to believers; they 'have an unction from the holy One, and know all things.' What is done in them is an evidence of things not ſeen.

Thus ſaving faith is a belief of the doctrines and promiſes of the goſpel, eſpecially of thoſe doctrines which reſpect the law of God—the fallen ſtate of man—the perſon and work of Chriſt—the office of the Holy Ghoſt—the grounds of pardon and acceptance—the nature and excellency of the good promiſed. It is alſo an approbation of the whole—of Chriſt—of the doctrines—of dependance—of the bleſſings. It is a relinquiſhment of all other hopes and wiſhes, and a reliance on Chriſt, and on the promiſes, with actual dependance and ſubmiſſion. It produces humility and obedience, and is the ſubſtance of things hoped for, and the evidence of things not ſeen.

(To be continued.)

The words of king Lemuel, or, the virtuous woman deſcribed, from the 31ſt chapter of Proverbs.

THIS chapter contains a number of wiſe, practical ſentiments which are eſſential in a ſyſtem adapted to domeſtic felicity and deeply affect the ſtate of morals and ſociety, and of religion and futurity.

Lemuel is ſuppoſed to be another name for Solomon, the cele-

brated ſon of David, and king of Iſrael. His mother was highly honored in her relation to him, but ſtill more by the wiſe inſtructions which ſhe gave him. We paſs, at preſent, the ſeaſonable and ſalutary inſtructions which ſhe gave him reſpecting the character and duties of a king, and attend only to thoſe which characterize "the virtuous woman." In this w (mention the following particulars,

1. She is an example of diligence and good œconomy, in the concerns of her family, for ſhe is ſuppoſed to have a family. The domeſtic relations are the field of female exertion, and where the character and excellence of the virtuous woman are principally to be learned. "Her price is, indeed, above rubies," "The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil." "She will do him good and not evil all the days of her life." Her wiſdom and virtue produce a prompt exertion in the buſineſs and duties of her ſtation: it is her practical wiſh that none of her connections may be the worſe, but all of them the better on her account. So much doth the good of the family depend on the diligence, and good œconomy of the woman at the head of it, that it is preſumed that no inſtance is within the recollection of the reader, of a proſperous and happy family where theſe are wanting. No accompliſhments can ſupply the place of theſe neceſſary female virtues if they are wanting, and no family can be decent and happy where the wife and mother is deſtitute of them.

2. The virtuous woman treats her huſband with kindneſs and reſpect. In the nature of the caſe, and in the wiſe conſtitution which divine providence hath fixed, the worth and reſpectability of men very much depend on the manner in which they are treated by their wives; and this in two reſpects: Firſt, a kind and virtuous woman has a weighty influence over her huſband, to form and eſtabliſh his principles and manners in the paths of wiſdom and virtue.

Men are often inclined to evil courſes, and will not be reclaimed by the admonitions of the wife of their own ſex. But who is ſuch a veteran in the ways of ſin, as to be proof againſt the efficacy of female, ſoft and gentle, ſolicitation, in a virtuous wife?

"Her huſband is known in the gate when he ſitteth among the elders of the land." The gate of the city, among the Jews, was the place of concourſe for the tranſaction of public buſineſs, and deciſion of caſes of controverſy, ſubmitted to the judges, or *elders of the land*. Among theſe, the huſband of the virtuous woman is known, or diſtinguiſhed. The irreſiſtible influence of her gentle virtue and kindneſs has fixed him in the paths of wiſdom and virtue, and he loves and walks in thoſe paths.

But not only doth the virtuous woman render her huſband vaſtly more worthy of reſpect, but alſo ſhe induces others to eſteem and honor him, from the reſpect due to her, and their eſteem of her judgment, and deſire to pleaſe and honor her; and thus, all the reſpect which ſhe gives to her huſband returns with increaſing honor on herſelf; and it is well known that the dignity of a woman is determined by that of her huſband, and ſhe is honored by his honor.

3. The virtuous woman is diſtinguiſhed by the wiſdom and pi-

ety with which ſhe educates her children.

As in the firſt ſtages of our exiſtence we are totally inſufficient to take care of ourſelves, either as it reſpects the body or mind, and as our future uſefulneſs and felicity depend much on the caſt given to each in the earlieſt part of our exiſtence, it is a matter highly intereſting to all, that this firſt ſtage, is under the guidance of wiſdom and fidelity. But where is this to be found, but in the heart of a parent? One of the capital objects of marriage reſpects the education of children. By the wiſe and gracious conſtitution of nature, the mutual tenderneſs in the conjugal relation, is connected in the firſt offspring of parents, and operates with its whole energy in the moſt tender and unremitting care for their children, and eſpecially in the mother: She loves the father in the child, which bears his image, and her moſt delightful employment is to educate the future man to the imitation of all that for which ſhe loves and honors the father. As in this infantile ſtate, the care of the child devolves principally on the mother, ſo her affections are proportionably more tender, and her ſenſibilities to its wants more exquiſite, and her ability to relieve them more ample; and while the father is occupied in preparing the ſupports and comforts of life for her, who is doubly dear to him as the mother of his children, and ſhe is attending to all their little wants and relieving them, the conjugal and parental affections have a reciprocal operation to ſtrengthen each other, and increaſe parental fidelity, and domeſtic happineſs. Bleſſings not few nor ſmall are in ſtore for the family of the virtuous woman, and they will be returned into her own boſom: "She looketh well to the ways of her houſehold, and eateth not the bread of idleneſs. Her children riſe up and call her bleſſed, her huſband and he praiſeth her."

4. Liberality to the poor is another characteriſtic of the virtuous woman. "She ſtretcheth out her hand to the poor, yea ſhe reacheth forth her hands to the needy." In this ſhe has the approbation and aſſiſtance of her huſband, for they have but one common intereſt, object and will. But many things render it expedient that their joint liberality to the poor ſhould be adminiſtered by the wife; in particular, the ſoft and gentle ſpirit of female virtue is much more eaſy of acceſs by the lonely, friendleſs widow or orphan, than the more ſtern, commanding virtue of men. To her the poor and ſorrowful, can open their complaints and preſent all their diſtreſſes, and ſhe knows how to relieve them, and to do it in ſuch a manner as to be doubly kind. She gives with an apparent good will, which "wipes the tear from the orphan's eye, and cauſes the widow's heart to ſing for joy." By this ſhe riſes in lovelineſs in the eyes of her huſband, who is occupied in doing good on a larger ſcale, in advancing the great intereſts of ſociety and concerns of ſtate.

5. The virtuous woman diſplays her excellence in ſocial intercourſe. This, however, is, principally, in her own family and with her own ſex. Female excellence, we have before obſerved, ſhines, principally, at home, and is preſented to public view by the wiſdom and reſpectability of the huſband, and by the virtuous modeſty, the elegant decency of the

daughters. But when such a woman mingles in the society of the friends of her husband, she adds to the dignity and allurements of virtue and wisdom by her sentiments, and the engaging manner in which she utters them.

"She openeth her mouth with wisdom and in her tongue is the law of kindness."

Exceedingly improving and beneficial to the sex are the lessons of wisdom and virtue which fall from her lips. The wisdom and philanthropy were more than human which dictated that a woman, received into the number of distinguished and honorable women in the Christian church, must be advanced in life, "having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

Such are "in behavior as becometh holiness," and have a happy prospect of success in "teaching the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home," and learn to adorn the female character with every ornamental virtue.

6. The crowning excellence of the virtuous woman, is "the fear of the Lord," the pure and sublime religion of the bible.—"Many daughters have done virtuously, but she excelleth them all. Favor is deceitful and beauty is vain, but a woman who feareth the Lord she shall be praised." "Give her of the fruit of her hand and let her own works praise her in the gate." By this she is furnished to fill the relations of a wife and mother, with dignity and applause, to be a very great blessing to her husband and children, and live to the most useful and important purposes.—We close our observations with the following

REFLECTIONS.

1. The virtuous woman is a character highly important in the family, in society and in the church of God.

The felicity and usefulness of her husband depend much on her, at least, are very greatly advanced by her; and if he be not sadly wanting to himself, he will be known in the gate when he sitteth among the Elders. He will not only be a public man, and benefactor to society, but he will be distinguished among such, by the wisdom, public spirit, and benevolence which he displays, and by the respect, gratitude and veneration of society.

Her children will rise up and call her blessed, her husband also and he praiseth her. The excellent accomplishments of the mother are transmitted to the daughters, and they are formed to be no less blessings in their own future families. Nothing can be such an eulogium on the virtuous woman as the wisdom and virtue of her husband, and the excellent accomplishments of her daughters.

The happy fruits of her virtue, however, are not confined to her own family; her excellent instructions and example are highly beneficial to her neighbors, of her own sex, and render them blessings to their own families and to others. Her social interviews have a powerful influence on the principles and manners of the age and place in which she lives, and consequentially, on future ages and distant places.

"When I call to remembrance," ſaid the holy apoſtle to his beloved Timothy, "the unfeigned faith which is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice, and I am perſuaded is in thee alſo."—If this was the reſult of female piety and virtue in a male deſcendant of the third generation, how great are the bleſſings which are tranſmitted to daughters from a virtuous mother! and how widely may it be hoped that theſe bleſſings will extend.—Society is made up of families, and the church of God is formed out of ſociety, and both receive much of their complexion from families, and thoſe from parents, and eſpecially from mothers. Hence in eſtimating the importance of the virtuous woman, we muſt weigh the value of domeſtic uſefulneſs and felicity—the vaſtly extended intereſts of ſociety through all generations, and the far more important intereſts of the church of God for ever.

2. Women have a noble object of purſuit, even the character of the virtuous woman—this is moſt excellent in itſelf, uſeful to man, and honorable to God.

Women are ſpoken of by ſome as of little importance, and their purſuits and employments as trifling; but ſuch men do ſmall honor to their mothers, or to their own ſagacity and taſte of propriety. The preceding pages clearly evince that every object intereſting to man through the whole of his exiſtence is connected with the accompliſhments and purſuits of the virtuous woman.—Let women be animated to riſe above the ills of life, and the depreſſion of ſorrow, and aim at a diſtinguiſhed rank among the virtuous and excellent. And let men reverence the dignity of the ſex, and encourage and aſſiſt their wives and daughters, to purſue the paths of female excellence, and aſcend the arduous ſteep of virtuous pre-eminence.

3. Parents have a moſt important charge in the education of their children. Sons are to act a part in life no leſs intereſting than that of daughters, and in ſome reſpects, more ſo. The character of both is very much formed by education. Who can appreciate the value of a good education, according to its worth; which furniſhes the youth of both ſexes to aſcend into life and fill their reſpective places with dignity and uſefulneſs to their family, to ſociety, and to the church of God? Not with the tinſel ornaments which enable them to ſhine at the ball or aſſembly, but with the ſubſtantial worth which will render them uſeful and happy in every relation. May no other competition be found between the ſexes, but that of ſtriving to excel in wiſdom, virtue, and uſefulneſs; and between huſband and wives, but which ſhall be moſt genuinely kind, and labor, with the happieſt ſucceſs, in forming their ſons and daughters to wiſdom and virtue, and placing them in the paths of uſefulneſs and felicity here and forever!

The uſe of Thorns and Thiſtles, or, *Obſervations on the ſentence denounced againſt Adam, Geneſis* iii. 17—19. *And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree, of which I commanded thee, ſaying, thou ſhalt not eat of it: curſed is the ground for thy ſake; in ſorrow ſhalt thou eat of it all the days of*

thy life. Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground: for out of it waſt thou taken; for duſt thou art, and unto duſt ſhalt thou return.

THE curſe on the ground, the thorns and thiſtles, the ſweat of the face, and the return to duſt, appear to be general expreſſions comprehending the evils which ſhould come upon mankind in this life. By theſe, God told Adam, that he would continually manifeſt his diſapprobation of ſin. He admoniſhes us by theſe, of our fallen, ſinful ſtate, and of his diſpleaſure againſt us on this account. The evils here threatened are deſigned to remind us, that we are ſinners in the ſight of God; and ſo, to keep up a continual evidence in the world, that there is a controverſy between God and man, which ſhould be an evidence to us, that God has not given up his law; but holds us guilty; while the favors we receive in the mean time, are an evidence of his mercy to a ſinful world. Theſe evils, in a ſtate of probation, are calculated to impreſs our minds with the importance of being reconciled to God. They are ſalutary chaſtiſements.

We ſhall now notice ſome of the *thorns and thiſtles*—the uncomfortable things, which take place in this world.—That theſe may appear in their true light, it ſhould firſt be noticed, that according to the holy ſcriptures, when this world was created at firſt, and mankind were placed in it, in the garden of Eden, there were no ſorrows, or other evils. Man was himſelf immortal, was ſubject to no afflictions: No curſe was denounced upon the earth, no thorns or thiſtles infeſted the fields; there was no painful labor, or ſweat of the face, nor had any woe been pronounced on man or woman kind. Theſe evils were not originally natural to the world, but came as a divine frown, in conſequence of ſin.

Of the uncomfortable things which take place, it may be obſerved firſt, that the general face of nature is overſpread with evils. There are painful and tedious extremities of the ſeaſons. In many parts of the world, the alternate viciſſitudes of extreme heat and cold, are very diſtreſſing, and in many inſtances, they are fatal to mankind. In ſuch places, during winter, vegetation is ſtopped, the fields and foreſts barren, nothing is produced for man or beaſt. In this reſpect, nature lies in ruins. And on the other hand, the extreme heat of the ſummer relaxes every nerve.

Sometimes alſo, a too great abundance of rain, and at others, ſevere and parching droughts prove great calamities. Theſe are felt much more ſeverely in ſome parts of the earth, than with us, and often produce famine and peſtilence. Storms alſo, tornadoes, earthquakes, and the burſting of volcanoes, are many times great judgments upon men, and bring great numbers in a moment to their graves.

Beſides, a very large proportion of the earth itſelf is forever almoſt or entirely waſte, as to any productions for the uſe of man or beaſt. This is true of all the countries which lie far up to the north, and of the ſandy deſerts of Africa and Arabia. And how much of the world is alſo covered with rough mountains, which, ſo far as we can ſee, are of no direct

uſe to the happineſs of man? Of the remaining parts of the earth, much is comparatively barren, and it is with much toil, that a little increaſe is obtained. The huſbandman alſo, in many places, finds his labors increaſed by the ſtones of the field, and other incumbrances in the way of cultivation. All theſe things are the curſe that has fallen upon the earth—the thorns and thiſtles it produces. The face of nature is overſpread with them, and the earth does not yield its ſtrength.

I am ſenſible that ſome, who would repreſent every thing as deſigned for our preſent happineſs, have ſaid, that the extremities of the ſeaſons, ſtorms, deſerts and the other evils mentioned, are neceſſary to health and fruitfulneſs. But this wants evidence. Gentle winds purify the air, as well as ſtorms and tornadoes. Countries leſs liable to the extremities of heat and cold, are as productive, as thoſe which endure them. Regions without craggy and inacceſſible mountains, and barren deſerts, are as healthy as thoſe which have them. The comparative barrenneſs of moſt parts of the earth, and the obſtacles to cultivation, are ſaid to have a tendency to happineſs, as a check upon immorality. But if mankind were not ſinners, no ſuch checks would be needed. There is in nature no need of any of theſe evils. Their real uſe ſeems only to be, to anſwer the purpoſe of thorns and thiſtles—to produce the ſweat of the face, and cauſe men to eat of the fruit of the ground in ſorrow, all the days of their lives.

Among the number of theſe thorns and thiſtles may be alſo reckoned, all the ſickneſſes, infirmities and bodily pains, to which men are liable in this world. Every wound we receive, and all the complaints and decays of old age are of this nature. Theſe are univerſal: there is no one who does not drink of this cup, in a degree which is quite uncomfortable. Millions groan under theſe afflictions for many years, without a reaſonable expectation that they ſhall ever find relief, ſo long as they remain in the body. Theſe are ſore evils, are of no direct uſe to our happineſs, and we cannot regard them as any thing but thorns and puniſhments.

Another claſs of evils are the troubles, diſappointments, and anguiſh of heart, which we ſuffer in our minds, from various cauſes. All the ſhame, grief, anxiety, fear, and terror which we endure, are of this kind. Could we look through the world and unlock every human heart, we ſhould doubtleſs find that there is a very great ſum total of this kind of ſorrow. No individual eſcapes it and many are quite overborne. There is no ſmall number who die of a broken heart. "The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear."

The evils which grow out of ſociety, in its preſent ſtate, are another dreadful claſs of thorns and thiſtles, which introduce wretchedneſs among mankind. How much miſery is cauſed by the contentions which take place in families? Their peace is interrupted or deſtroyed, and they embitter each other's lives.—What vexations are occaſioned by feuds among neighbors, by tumults in countries, and wars among contending nations? Scarce an individual eſcapes theſe miſeries, however peaceable and beneficent he may be himſelf. The hiſtories of nations preſent us with but a ſmall part of the calamities

which ariſe from contentions among men; few of a private nature are recorded, and very little in detail, of thoſe which are more public; yet hiſtory in general, is little more than a record of the calamities produced by contentions in ſociety.

And finally, death follows the train of theſe calamities, and cloſes the ſcene in a moſt awful manner. What countleſs myriads die! Thus the world is overſpread with miſeries. They produce an incalculable ſum of woe—are thorns and thiſtles in very deed.

We ſhall now proceed to obſerve, that theſe evils are a teſtimony, inſtamped on the very face of nature, that there is a controverſy between God and man.

It has been already noticed, that theſe evils were not neceſſary to nature, and did not take place in the ſtate in which it was originally created. The firſt addreſs of God to fallen man, teaches us how they come, and that they are tokens of God's diſpleaſure. But that it may be ſufficiently plain to all, that they are not evils neceſſary to nature, let a few facts be noticed. There are inſtances in which the earth produces ſpontaneouſly, without cultivation, more or leſs of every thing which we need. If I do not miſtake, wheat is produced, in ſmall quantities, in Siberia, without ſowing or cultivation. There are inſtances in all countries, of great fertility in one place, compared with another. There are climates where the ſeaſons are temperate, and there are times in all countries, when the temperature is agreeable. There are people, who are in health and pleaſure;—inſtances of harmony and love in ſociety, a ſeaſon of youth and ſprightlineſs,—and countries which are habitable. And could not God have made all countries habitable, the ſeaſons always temperate, with an agreeable variety, the whole earth fruitful as Eden,—kept off ſickneſs, ſorrow, feuds and calamities, and given eternal youth and immortal activity to man? No doubt he could. This ſeems to have been, at leaſt in all things neceſſary to human happineſs, the original ſtate of the world.

The inſtances we have of comfort in this world, ſerve to make a ſtronger impreſſion on our minds, of the evils which are the conſequences of the fall of man. They give us an opportunity to compare our innumerable calamities, with the bleſſings, which we might have had, if there had been no ſin, nor curſe. And they demonſtrate, that there is in the nature of things, no impoſſibility to our enjoying all theſe comforts for ever, without any intermiſſion, unleſs by an agreeable variety. This idea is confirmed by the conſideration, that ſuch bleſſedneſs was really given in the firſt ſtate of the world. And there is no doubt but an infinitely good God would have continued it, in caſe there had been no apoſtacy. Such a ſtate as this, at leaſt, ſo far as it reſpects perfect happineſs, without any alloy of evil, will be given to the righteous in the future world.—Therefore, when God has brought ſo many evils into this world, they muſt certainly be conſidered as evident tokens of his diſpleaſure. And this is put beyond all controverſy by the things ſaid to Adam, when God called him to an account for eating the forbidden fruit. And theſe evils can be eaſily accounted for on theſe principles alone.

When therefore, we feel an extremity in the ſeaſons,—ſee any

barren heath,—poiſonous reptiles —inundations—earthquakes—tornadoes or craggy mountains, we ſhould always conſider them as the meſſengers of God, ſent to admoniſh us, that he views us as ſinners. They can be conſidered juſtly in no other light. Whatever other ends they may poſſibly anſwer, unknown to us, they have now no other apparent uſe as they reſpect us.—So alſo every pain of body, or anxiety of mind we feel, or know to be in others,—all the innumerable diſeaſes, wounds and infirmities which are in the world, —every old man we meet with, under the decays of age,—every diſappointment and inquietude, ſhould remind us, that God has a controverſy with the world.—Theſe are all preachers, ſent to announce it to us. All call upon us, eſpecially upon us who have the goſpel, to make our peace with God.—In the ſame manner, all the feuds, contentions and wars which take place in the world, and all the evils which attend them, are not only inſtances of human depravity, but teſtimonies of divine diſpleaſure. They admoniſh us, that God is offended, and gives us up to be our own tormentors.—And every funeral we attend, is an emphatical lecture on the ſame ſubject. What a multitue of preachers have we on this point! We meet them in all places—Never can we rid ourſelves of them. All ſpeak the ſame thing, and addreſs us continually, whether we will hear, or whether we will forbear. Tho' we ſtop our ears, or ſhut our eyes, they reach our nerves, and ſpeak in every pain, in every fear, and in every inquietude. It is in vain to change our country, they would follow us to the ends of the earth. They begin in infancy, and never leave us until death.

Further: When we ſee divine providence addreſſing every individual, by ſo many meſſengers, and teaching the ſame leſſon, have we not reaſon to conclude that it is an important leſſon for us? It ſurely is. The word of God explains its importance, acquaints us that there is a way of eſcape provided from the curſe of the law, and ſhows the way. The language therefore of all theſe admonitions to us, who have the goſpel, is this; "Agree with thine adverſary quickly, whiles thou art in the way with him."—They call upon us to cloſe the controverſy, by ſubmiſſion, repentance, and faith in Chriſt. They are ſent to ſummon us to attend to the goſpel. They are merciful diſpenſations, to perſuade us to improve our day of probation. They are prophets, which in the name of God, denounce our final deſtruction, unleſs we make our peace with him. Every barren heath has a uſe as great, and is it not as obvious, as the uſe of the moſt fertile plain?

Again: Since God, in addition to his written word, ſends all theſe meſſengers, muſt it not ſuggeſt to us, that he thinks we have real need of them? He does not ſuppoſe that we are ſo eaſy to be convinced of our depravity, of our oppoſition to God, of his holy diſpleaſure againſt us, and of the importance of our reconciliation to him, that leſs means will wake our attention, and perſuade us to repent and believe on Chriſt. He conſiders us entirely depraved at heart.—And when we reflect that mankind pay ſo little attention to this world of preachers, which apply to all our feelings, as well as to our ears,—when we find that the natural

heart utterly refuſes to regard their admonitions, ſo as to ſubmit, and be reconciled to God, it muſt be plain, that we are awfully hardened, and deſperately wicked.

It ſhould be further remarked, that theſe admonitions of God—theſe thorns and thiſtles, will have an effect upon us of the moſt ſerious nature. If they are not the means of our return to duty, and we continue the controverſy with God, they will prove that we are fools and without excuſe,—that our ruin is owing entirely to our obſtinacy in diſregarding, not only the word and inſtitutions of God, but a courſe of providence ſuperadded to them, and wonderfully calculated to inculcate the moſt ſalutary leſſons.

How awful it is for ſinners to ſet God and all his admonitions at defiance, and preſs their way to ruin, againſt the united force of all his dealings with them! Their blood muſt be upon their own heads. "He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy."

MIKROS.

MESS'RS EDITORS,

SOME time ſince, in a converſation with a gentleman of reſpectability, and a profeſſor of religion, he made the following obſervation: "I know our preachers, of late, dwell much on the doctrine of total depravity of affection; and boldly aſſert that all men, by nature, are oppoſed to God's true character, and his gracious way of ſalvation by Jeſus Chriſt.—For my own part, I do not believe the doctrine to be true, at leaſt, in general—I never ſaw the time, ſince I can remember, when God's character did not appear lovely, and his way of ſalvation agreeable."

This obſervation turned my thoughts anew upon the ſubject.—The following is the reſult of my meditation, on the oppoſition of the natural heart to God's character, and way of ſalvation by Jeſus Chriſt. If you think it worthy of a place in your Magazine, you may inſert it.

UPON reflection, I found every man would, naturally, form to himſelf a God like himſelf; and would love that God, until an enlightened underſtanding and awakened conſcience ſhould diſcover his error, as to the character of the true God.—I alſo perceived that natural affections, were often taken for thoſe which are gracious and ſpiritual; and that moral honeſty, civility, and deeds of humanity, were aſſumed as evidence of a pure heart and love unfeigned. But as theſe are all aſide from the point, and merely ſerve to ſhew, that *the heart is deceitful above all things, and deſperately wicked;* ſo I found the only way to decide the point fairly, was to repair to the *ſure word of prophecy*, and therewith, compare our hearts and lives.

In obedience to this rule, I took my bible, and found the following declarations. *God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—The whole head is ſick, and the whole heart faint: from the ſole of the foot even unto the head, and there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores.—There is none righteous, no, not one: there is none that underſtandeth, there is none that ſeeketh after God. They are all*

gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.—The carnal mind is enmity againſt God. And concerning Jeſus Chriſt as our Saviour, it is ſaid, *We hid as it were, our faces from him; he was deſpiſed, and we eſteemed him not.—We will not have this man to reign over us.—O Jeruſalem, Jeruſalem, how often would I have gathered thy children together and ye would not.—Ye will not come to me, that ye might have life.*

Such are the plain declarations of the oracles of God; he that runneth may read and underſtand. The obvious ſenſe of theſe texts is, that man by nature, has no moral goodneſs—his heart is corrupt, and wholly eſtranged from God and duty. He has an enmity of heart againſt God's character: he is not merely unfriendly, but harbors hatred—there is a poſitive force of the heart againſt Him. Men, when divine reſtraints are taken off, are ſtout hearted: they make their brow as braſs, and their neck as an iron ſinew. Nor are they better pleaſed with God's way of ſalvation, than with his character. They deſpiſe, reject, and hate a holy Saviour; and, to ſuch a degree, that they will never come to him, except the Father draw them with the cords of divine love and irreſiſtible grace.

This character, which the bible gives of the natural man, or carnal mind, is perfectly conſiſtent with what we know, of the heart and practice of mankind. Let us come to experience, and plain matter of fact; for I mean not to enter into a critical and metaphyſical diſquiſition of this ſubject. If we conſult the natural tempers and diſpoſitions of men, we ſhall find the want of holineſs; and direct oppoſition of heart and life to every thing good, ſo far as reſtraints are taken of. Thus, we find our thoughts vain, idle, impure and wicked; not at all conformed to the holy law of God. Our words and actions are equally perverſe, and ſhow that the love of God is not in our hearts. How prone are we to words and acts of anger, wrath, hatred, envy, variance, ſtrife and deceit? How are our hearts and lives devoted to the honors, pleaſures, and riches of this world, to the neglect of God and religion; and indeed, to all righteous laws, human and divine? This is not the caſe of a few only, who are ſupereminent in wickedneſs, but is the natural ſtate of every ſon and daughter of Adam. The firſt actings of infancy ſhow this bitter root; and as we grow into a capacity of acting, we invariably, without one exception, produce the poiſonous fruits of diſobedience. The whole taſte and reliſh of the natural man, are oppoſed to the ways of holineſs: He ſees no beauty in, and feels no love to the divine character. Hence, men who can find no time to read their bibles, to pray in their families, or attend on public worſhip, can find time enough to go into profane company, to bargain, ſpeculate and intrigue for riches and honors. Tho' praying, preaching, and godly converſation lull them to ſleep; they can ſpend days and nights in vain converſation, trifling amuſements, rioting and drunkenneſs. Thus, the fruit ſhows the nature of the tree: a man's life is a true index of his heart, whether under reſtraints, or not. In the one caſe, he plays the hypocrite, in the other, he boldly acts out the heart. The natural man, at all times, and in every ſhape, is op-

poſed to God's character, and to any way of ſalvation conſiſtent with that character.

This is an experimental truth. Thoſe who are transformed in the renewing of their minds, well know it was *not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* And, would unregenerate man let conſcience ſpeak out, they would confeſs they felt no love to God, or his ways. By ſtupifying conſcience and ſtifling conviction, they may imagine they yield obedience in a mere moral walk; or, under the terrors of an awakened conſcience, they may think they feel the true fear of God; but it is a deception. The fear and obedience are wholly a forced work, without any love to God, to his law, to his Son, or the method of ſalvation. Unregenerated men, whether awakened or unawakened, have no holy affection, no internal religion; and would have none externally, not even common honeſty, were it not for imperious circumſtances, ſuch as honor, reputation, gain, fear of man and an alarmed conſcience.

Notwithſtanding the great boaſt of the goodneſs of human nature, none will truſt it—All are ready to arm againſt it. Every bolt, lock and key is in point. "The exceſſive care taken in all writings and proceedings at law, to tie up the hands of parties, and prevent unfair advantages from being taken, ſhow how ſuſpicious men are of one another; and nobody but a fool will ſay their ſuſpicions are ill grounded, or their caution needleſs. *Horace, Juvenal, Perſius, Pope, Young*, &c. were keen and ſevere ſatiriſts; but, in my opinion, moſt legal writings teſtify the vices and villainy of the world with a much ſharper laſh than their writings. A deed of ſale, a marriage ſettlement, or a bill and anſwer, expoſe the diſhoneſty of the world with ſuch truth and ſerioufneſs, as infinitely exceed the moſt pointed wit. The vaſt length of ſuch writings, the preciſeneſs of every clauſe, the long ſtrings of ſynonymous words, &c. are, it ſeems, all little enough to defend juſtice againſt the many and artful attacks to be expected. There is in ſhort, an univerſal corruption and depravity among mankind, ariſe it from whence it will." Such is the concurrent opinion and practice of mankind. It plainly ſays, *Every imagination of the thoughts of our hearts are only evil continually—none are righteous, none doth good, no, not one.*

It is alſo, from this ſource of depravity in the heart, that we find ſo many neglect public worſhip, ſo many are unacquainted with their Bibles, and altogether inexperienced in prayer, either in private or the family. Experience teaches that prayer is greatly neglected, that many families omit the evening and the morning ſacrifice, that they receive their daily bread, without aſking a bleſſing upon it, or returning thanks to the giver of their mercies! Under the light of the glorious goſpel, no reaſon can be given for ſuch things, but that the love of God is not in them, they will not come to Chriſt, that they may have life. *What more could have been done,* ſaid God, *to my vineyard, that I have not done to it?* Every thing, fit and neceſſary for the ſalvation of mankind has been done; yet ſuch is the depravity of our nature, we will act unreaſonably towards God, we will not have him to reign, we will bear him wild grapes and nothing elſe.

This total depravity of affection

will appear further evident, from the inefficacy of all moral ſuaſion. God, in his infinite wiſdom and mercy, hath given us a ſure word of prophecy, to lead us to a right knowledge of himſelf, of our own-ſelves, and of the path of duty. In the Goſpel, he is uſing a great variety of means to convince us of ſin, of righteouſneſs, and judgment, to diſcover to us the plague of our hearts, to teach us the need of a divine Saviour, and to excite us to fly from the wrath to come, unto the ſtrong hold in Zion. But, alas! all the light in the world cannot affect the heart: men, under the goſpel, are not loſt for want of knowledge. Notwithſtanding all the means of moral ſuaſion, men will periſh, unleſs Divine, Almighty Power change the temper, taſte and reliſh of the heart. They may hear, read and pray, all their days; and yet, the unholy will be unholy ſtill, and the filthy will be filthy ſtill.

In perfect agreement with this ſentiment, we daily obſerve mankind of all ages, ſtations and relations in life, living in the formal uſe of the means of ſalvation, without any internal religion, without any conformity to God; and evidently going down the broad road to deſtruction. They draw nigh unto God with their mouths, and honor him with their lips, while their hearts are far from him; and ſome in works deny him, being abominable and diſobedient, and unto every good work reprobate. In proſperity, they forget God; and in adverſity, they murmur againſt him, and revolt more and more.

Thus the inefficacy of all the means of moral ſuaſion, ſhows the total corruption of the natural heart. Whether God ſmiles or frowns, the carnal mind is ſtill the ſame: he follows his own way, and rejects the way of peace.

"The Leproſy lies deep within.
No bleeding bird, nor bleeding beaſt,
Nor hyſop branch, nor ſprinkling prieſt,
Nor running brook, nor flood, nor ſea,
Can waſh the diſmal ſtain away."

Enough, I preſume, has been ſaid to ſhow, that, by nature, mankind are wholly ſinful, and ſtrongly oppoſed to the true character of God, and his way of ſalvation by Jeſus Chriſt. I will now conclude with one or two Reflections. And,

1. In our natural ſtate we are great enemies to ourſelves. There is none good but God; and no way of ſalvation but his way; therefore, in our enmity to him we are wedded to evil; and, by rejecting his way of ſalvation, we court our own deſtruction, and foreclooſe our own happineſs. God is neceſſarily oppoſed to us, while we are at enmity with him, and unleſs we return unto him in love and obedience, he muſt and will puniſh us. The blame and the ſhame will be wholly ours. Our continuance in a ſtate of alienation from God, is the free and voluntary act of our hearts; there is no compulſion. Are we willing to be delivered from our ſins, through the ſanctification of our nature? God and Chriſt are willing. For this purpoſe the Father ſent Chriſt into the world to redeem it: for this purpoſe, he offers eternal life unto all that will come unto Chriſt. Through him he is reconciling the world unto himſelf; and aſſures us, that he is able to ſave to the uttermoſt, all that come unto God by him. There is now, nothing, to hinder our coming unto God and eternal happineſs, but the oppoſition of our carnal hearts. Yet, ſuch

is this oppoſition, that unleſs God grants reſtraining grace, we ruſh upon the thick boſſes of his buckler, and court deſtruction without a covering.

2. Is the natural heart wholly corrupt, as ſhown above, then nothing ſhort of Almighty Power can change it from ſin to holineſs. Unholy affections, can give no riſe to any holy reſolutions; nor influence us to the right uſe of the appointed means, of meeting God. There is no power in the ſoul diſpoſed towards a holy change; but, ſuch is the *enmity* of the carnal mind againſt God, that, *he* muſt work in us, both to will and to do, or we ſhall never move towards him. Though we dread the puniſhment of ſin, we love the practice; and ſo ſtrong is our attachment to it, that no moral ſuaſion can break us off: Hence, our Saviour ſaid, "Ye cannot come unto me, except the Father draw you." We *cannot* come to Chriſt, becauſe we *will not*. We hate his character and laws, and *cannot* embrace him and his ſalvation againſt the affection of our hearts. This *enmity* is all the impoſſibility, which lies in the way of thoſe who live under the Goſpel.

Thus a child, not diſpoſed to obey his parents, ſays he *cannot*. Our offended neighbor, ſays he *cannot* be reconciled. No one will ſuppoſe there is any impediment in theſe caſes, but the want of a good diſpoſition. Juſt ſuch is our inability in the caſe before us. We *cannot* ſeek after God, againſt the taſte and inclination of our hearts. We have offended God; yet, he has provided a way for our reconciliation, and invites all to come and be reconciled, we anſwer with a cold, *cannot*. But why? Becauſe we do not love God, nor his Chriſt, nor his holy way of ſalvation; we have no other excuſe, no inability but our want of affection. And this diſaffection, is ſo deep rooted in our hearts, that no moral ſuaſion can eradicate it. God, by his Almighty Power, muſt transform us in the renewing of our minds, or we ſhall die in our ſins.

3. Finally, impenitent ſinners under the goſpel, will be the moſt inexcuſeable of all men. God has made ample proviſion for the recovery of loſt men, and revealed it in the holy ſcriptures. We know his will, and his method of ſalvation by Jeſus Chriſt; and have no plea againſt it, but the diſaffection of our hearts. This plea will never paſs in the court of heaven. Not one will ariſe before the throne, of the righteous Judge of all the earth, and plead that he did not love God, nor Chriſt, nor his way of ſalvation. In that ſolemn day, every mouth will be ſtopped; and impenitent ſinners will know, that ſufficient had been done for them, if they had been diſpoſed to accept of offered mercy. All blame will fall on the head of the ſinner.

Let impenitent ſinners, therefore, take warning in time, drop their weapons of rebellion, accept of an offered Saviour, and ſubmit to his government. Your *all* for eternity is now on trial; live then as you wiſh to account. Be careful to meet God, in his appointed means of ſalvation; he may, perhaps, leave a bleſſing behind him; for he has never ſaid, *ſeek ye me in vain*. Though moral ſuaſion will not change the heart, God may. His word and daily experience teach, that he ordinarily ſaves ſinners in the uſe of means. By theſe, he awakens and convinces

ſinners, and excites them to look out of themſelves, unto Jeſus Chriſt for help. The work is his own, and he will carry it on in his own way and time, and not in ours.

Let theſe conſiderations encourage every ſinner diligently to uſe the appointed means of ſalvation. But if any are determined, at all events to purſue the pleaſures of ſin, to caſt off fear, and reſtrain prayer before God, let them go on. But let them alſo know, that for all theſe things God will bring them into judgment.

ISRAEL.

Serious thoughts for the unconverted.

THE ſituation of impenitent ſinners is truly alarming, and calculated to call forth the exertions and prayers of the pious. Every one who exerciſes a ſpirit of benevolence, and duly appreciates the worth of the ſoul, will, ſo far as circumſtances and opportunity admit, attempt to lead them to a ſenſe of their ſtate, and to the truth as it is in Jeſus. When our friends in their temporal matters conduct to diſadvantage, when the merchant makes wrong calculations, the farmer lets his fences lie down and his farm go to waſte, and the mechanic through inattention to buſineſs is bringing himſelf and family to poverty and diſtreſs, we in the exerciſe of friendſhip, endeavor to ſhow them wherein they fail, and apprize them of their ſtate and danger. And can we maintain a conſiſtence of character if we take no care of the ſouls of our friends and fellow-men? Shall we watch over their temporal and neglect their ſpiritual intereſts, which are as much more important as the ſoul is more valuable than the body, and eternity more to be regarded than time?

Let the following obſervations on the alarming ſtate of the impenitent be received as an effort of benevolence. And it is the humble and fervent prayer of the writer that every ſinner into whoſe hands they may fall, may not only read of, but feel his danger, and give himſelf no reſt until, by the power and grace of God, he has a ſaving intereſt in the bleſſings of the new covenant.

While theſe remarks are deſigned, particularly, for the unconverted, let thoſe who hope in Jeſus, fear leſt their hopes are without good foundation, and they are at reſt in a deceived ſtate; or, if they have a good foundation for hope, let theſe excite them to rejoice, more exceedingly, in the grace of God.

One ground of alarm to the unconverted, is the nature and tendency of the diſpoſition which is within them. It is oppoſed to God and to all good in the univerſe, contrary, in its nature, to the holineſs which makes God an object of love, and to all the good which he will bring to his holy kingdom. It is not an intentional oppoſition to their own private happineſs. The deſire of the unconverted is to be happy in the ways of ſin. But they do not deſire that holy happineſs ariſing from conformity to God, which conſtitutes heaven, and is the only happineſs which God offers, and will beſtow on his people. Oppoſition to this conſtitutes an eſſential difference between the ſinful and holy diſpoſitions. Sin, being a ſelfiſh exerciſe, is wholly oppoſed to the benevolence of God, which leads him to act, not for private benefit,

but for his own glory and the good of his kingdom.

This diſpoſition, as it is contrary, in its nature, to the moral character of God, and to his holy kingdom, tends ultimately to the dethronement of God, and to the deſtruction of his kingdom. The perſon, under the influence of this, wiſhes to be God, to eſtabliſh his own laws, to order all the affairs of the world, and to bring about his own glory.

The ſinner may think that this is an unjuſt repreſentation. He may ſay, he never felt ſuch a deſire. But the principle is within him, and perhaps has never been called into ſpecial action againſt God; and in this ſtate, having never ſeen his own heart, he is the more to be pitied. But to what does ſin tend if not to this? It is oppoſition to goodneſs. In God is infinite goodneſs, and he cannot be God without this. Therefore every ſinful exerciſe or act, is in fact, an attempt againſt him and his government.

The ſinner may commit a thouſand ſins, and not extend his views to their ultimate tendency. But let him follow them up, and he will find that the great object will not be obtained until ſelf is exalted above all that is called God or is worſhipped.

The ſinner that reads this may perhaps think it an illiberal ſtatement. But O, ſinner, if you are ever brought to ſee the plague of your own heart, you will find the tendency of your wickedneſs ten thouſand times more oppoſed to God and his kingdom, than it is poſſible for my pen to deſcribe. Under a full view of the tendency of your ſin, you will be led to ſink into deſpair, and to think that nothing can atone for your attempts againſt God. You have ſtood in aſtoniſhment and ſeen ſinners deſpair of mercy and heard them cry out, "We are undone. What ſhall we do?" This has ariſen from a ſenſe of their ſins, and eſpecially their oppoſition to God and his kingdom of perfect holineſs.

This ſinful diſpoſition tends to make the ſinner miſerable in the exerciſe of it. It is a hell in his breaſt, the ſame as holineſs is heaven begun in the ſoul, in this world. The ſinner in the exerciſe, and under the influence of this, is "Like the troubled ſea when it cannot reſt, whoſe waters continually caſt up mire and dirt." He ſeeks reſt and finds none, and verifies theſe words of ſacred ſcripture, "There is no peace to the wicked!" Even while lulled in the arms of ſinful ſecurity he feels the gnawing of a never dying worm. Though he may appear happy, yet if the truth were known, he is miſerable. In times of proſperity his conſcience is not ſo blunted as to neglect its office. In times of adverſity he has none of thoſe comforts which Chriſtians experience. Even an attempt to drown all ſorrow in a courſe of diſſipation, lays a broader foundation for woe. Whatever attitude he may take and whatever courſes he may purſue, he is only purſuing wickedneſs in different ſhapes, and wretchedneſs is at the end of every path, though there may be ſome ſinful flowers ſcattered on the way to allure him on. Though he "rolls ſin like a ſweet morſel under his tongue," and purſues its paths with greedineſs, yet in the end it will, "bite like a ſerpent and ſting like an adder." And he would be completely in hell on earth, were God to take off reſtraint and let him looſe up-

on himself. His own arm is ready to execute upon himself the sentence of the divine law. This will be a very essential alteration in the sinner's state after his probation is closed, and he is consigned over to eternal misery, his dispositon, not altered in kind, in degree, will be more inveterate, and all divine restraint will be taken off. In the society of such beings, is hell. When unrestrained, they seek the destruction and misery of all around them, then turn upon, and attempt to destroy themselves. Setting aside all other ingredients in the cup of the sinner's misery, who can conceive of a society more wretched?

Here then, sinner, is your disposition, odious and unreasonable in itself, opposed to the great and blessed God, who has created and governs the world, in whose hands you are, who has constantly fed and clothed you, and by whose mercy and forbearance you continue to this moment, opposed to him who gives all glorified saints their highest joy, and is the chief satisfaction of Christians on earth, and from whom joys, unutterable by human tongue, will for ever flow.

With a view of this, how can sinners hope for heaven? They are taught by experience and revelation, that unless their disposition is altered, they must be miserable. Their own reason is sufficient to teach it. Their own experience has already taught it them. So long as their aim is to dethrone God, how can they be happy with, and enjoy him? How can they unite with Christians on earth, and converse and delight in God, and how can they ever go to heaven, where God is the constant theme, and from whom, as from an infinite fountain, streams of pleasure flow to every soul, where his existence, holiness and government are subjects of universal congratulation?

O sinner, give up the hope of ever going to heaven with this disposition. Its joys would be your misery. As well may you, who are fitted by nature for a residence on earth, think of dwelling with the feathered tribe, in the regions of air, or with the fish in the waters of the great deep. Think of this. Be astonished at yourselves, and fear lest God take you as you are, and sentence you to the world of despair, for which your dispositions prepare you.—To harbor such dispositions can deserve nothing less than this. Human tribunals punish the traitor with death. How much more does he deserve eternal punishment who aims at the destruction of the great God, the sovereign of all worlds, and not only this, but at universal anarchy and ruin? In proportion as God is greater and more excellent than any earthly prince, and his government more extensive and excellent than any earthly government, and the good of the world more desirable than that of a single nation, so much more just the condemnation of sinners appears than of any earthly traitor. As these are objects of infinite greatness, excellence and importance, the sinner deserves and can expect nothing else from the hand of God, if he do not repent, but eternal destruction.

BOANERGES.

Narrative of a Revival of Religion in Marlborough, Vermont, communicated to the Editors by the Pastor of the Church in that place.

GENTLEMEN,

THE publication of religious revivals in the Evangelical

Magazine, has, doubtleſs, been inſtrumental of the conſolation and quickening of multitudes, and of bringing glory to God through the thankſgiving of many.

Chriſtians who have long mourned with Zion, clothed in ſackcloth, are gladdened to ſee her putting on her beautiful garments, to ſee the cords of her habitation lengthening and ſtakes ſtrengthening—to ſee her who has been confined to narrow limits enlarging the bounds of her dwelling, and ſaying, "the place is too ſtrait for me, give place that I may dwell."

I am therefore induced to ſend you a brief ſtatement of what God has wrought among us.

The inhabitants of this town, near the cloſe of the year 1778, ſettled their firſt miniſter, who has continued with them to this time. For more than twenty-two years from that ſettlement only 37 perſons joined the church, excepting members of other churches who came among us. In no year more than 6 made a public profeſſion of religion, and in ſome inſtances, an interval of 3 or 4 years has taken place, in which no one has made ſuch profeſſion. Yet the people were, by no means, remarkable for open vice and irregularity. Our aſſemblies on the ſabbath were decent, and ſometimes appeared with great ſolemnity. But a deep ſpirit of ſlumber and awful ſecurity ſeemed all the while to prevail; many profeſſors of religion, if not profane, were unwatchful, and ſeemed floating with the general tide of thoughtleſsneſs and ſpiritual ſloth. Showers of divine grace had been poured down on ſeveral of the neighboring towns, which for a ſeaſon, appeared to gain the attention of ſome, and excite hopes of a revival among us. Theſe hopes were as often blaſted, by a return to indifference; no abiding effect was produced, and fears aroſe that God had "commanded the clouds to rain no rain upon us," and determined to leave us to periſh together in our ſecurity and hardneſs.

Such was our ſtate, when in the ſummer of 1801, our aſſemblies on the ſabbath became more full and attentive than uſual;—Chriſtians began to ſpeak more of the things pertaining to the kingdom of God, and appeared ſolicitous for the outpouring of the ſpirit. In October the attention had conſiderably increaſed, religion became the general theme of converſation, a number were known to be under conviction, and ſeveral had received conſolation. About this time a ſmall number agreed to meet for religious conference—others obtained knowledge of it, and contrary to expectation, people aſſembled to the number of 50 or 60. From this time three religious meetings were holden in a week, in different parts of the town, beſides thoſe on the Lord's day, through the winter and ſpring, and two through the ſucceeding ſummer and autumn. Every meeting, whether on the ſabbath or other days, was attended by large numbers. The ſolemn ſtillneſs—the ſober and eager looks of the audience, and ſilent tears of ſome, beſpoke the anxiety of their hearts and their deſire to gain inſtruction. In the cold ſeaſon, and when the paſſing was very bad, people would go three or four miles to attend a religious meeting in the evening, and through an exerciſe of two hours, or two and a half, diſcover no ſymptoms of drowſineſs or wearineſs; hut appeared as if re-

luctant to have the exercises closed, when the hour came beyond which propriety forbad their continuance; for it was judged expedient that the meetings should never be holden till a late hour. For about 13 months, I attended all the meetings, and can witness that great order and decency have been uniformly maintained. None have been forward to speak; but all earnest to hear. No outcries have been heard—no uncommon gestures, or bodily affections, have been seen. Solemn and silent attention has prevailed during the exercises; then all have retired quietly to their dwellings.

The awakening has embraced persons of all ages from eighteen to upwards of seventy years; but the greatest number is among the young and middle aged heads of families. 62 have made a public profession of religion (of whom 24 are males and 38 females) since the revival in this place. A considerable number more have obtained a hope of their renovation, who have not yet offered themselves to the church.

The work has been on the decline for a number of months, but the Spirit seems not wholly withdrawn; his convincing influence appears on here and there an individual, like the scattering drops of rain after a shower.—*May he revive us again as in months past*, it is hoped, is the prayer of many.

With respect to the general nature of the work it may be remarked, that persons under conviction, most of them, have not been exercised with great terrors and fears of wrath. A sense of their just *desert* of wrath, indeed, they have expressed; yet the fear of eternal punishment appeared to affect them less than the sense they had of their vileness as sinners, and the wretchedness arising from hearts at enmity with God and opposed to his government. Nor have they gotten relief till this opposition has been done away, in the day of his power, and they have been brought to surrender themselves to the entire disposal of a sovereign God; at least, this has been their profession, generally.

Those who have obtained a Christian hope, uniformly profess a conviction of the entire depravity of their hearts—the justice of the law which condemns them—the sovereignty of God in the dispensation of his favors—their need of the sanctifying influences of his Spirit to create them anew to good works—their constant dependance on his grace to keep them from falling, and to enable them to bring forth fruits of holiness—the utter insufficiency of their own righteousness, the all-sufficiency of the Redeemer's, and the necessity of faith and repentance to obtain the benefits of his atonement. They appear to have found in religion, a new kind of happiness, far superior to any they had formed an idea of before.—Parents discover a new solicitude to have their children instructed in the doctrines of the gospel, and are more careful to bring their household with them to the sanctuary of the Lord.—God is daily worshipped in many families, who never before called on his name. In the public worship, which they esteemed a weariness, they now profess delight—those divine services which used to appear long and tedious, now seem too short, and they regret when they are ended. Yet, notwithstanding any promising appearances, general observation forbids the supposition that there are no

tares with the wheat. The Lord only knows thoſe who are his. But we humbly hope there is a goodly number, whoſe tried faith will be found unto praiſe and honor and glory at the appearing of Jeſus Chriſt.

The triumphs of divine grace have been ſignally manifeſt in ſome caſes, where proud and haughty ſcorners, deſpiſers of that which is good, open ſcoffers at religion in general, and the work of grace among us, in particular, have been made to tremble at a view of their guilt, and boldly, and, it is hoped, cordially eſpouſe the cauſe they ſought to deſtroy.—This is the Lord's doing—"Our mouths ſhall ſpeak his praiſe; and let all fleſh bleſs his holy name for ever and ever."

With the beſt wiſhes for your ſucceſs in every attempt to advance the kingdom of our common Lord, I am, &c.

GERSHOM C. LYMAN.

Marlborough, July 4, 1803.

Religious Intelligence.

Extract of a Letter from the Rev. JOSEPH BADGER, Miſſionary in New Connecticut, dated CANFIELD, July 19, 1803.

"Taking into view the progreſſive attention to religion in the Ohio and Erie Preſbyteries, the extraordinary circumſtances attending the work, and the clamour raiſed againſt it by enemies, full of ſubtlety and unrighteouſneſs againſt the truth, I determined to ſpend two ſabbaths, attending a ſacramental ſeaſon in each Preſbytery. Friday, June 17, rode to Mount Pleaſant 22 miles and lodged. Saturday rode to Salem 10 miles, a congregation about 3 miles eaſt of this ſtate line, and 5 miles from the Ohio river; Rev. Thomas Hughs, paſtor. The people were convened about two o'clock in a tall, ſhady grove, where was prepared a tent or pulpit, at the foot of an aſcending ground, and where were arranged ſeats and ſheds on each ſide and in front; in the centre were placed two tables about forty feet in length, with ſeats. At this time, about four or five hundred were together, and behaved as though eternity was in their view. I preached to them from Luke xi. 21, 22. Several fell in time of prayer, and more in time of ſermon; ſome were greatly agitated, cried out ſuddenly as they fell, and for a few moments ſtruggled violently, but were immediately taken care of by thoſe who ſat near them;—after ſtruggling a few moments, they lay for hours more reſembling a dead corpſe, than living creatures. Others fell without noiſe or ſtruggle, and ſome as ſuddenly as if they were dead. Others diſcovered deep diſtreſs without noiſe or falling. At evening Mr. Wick preached; as the air was dry and ſtill, candles were lighted and ſtuck up on trees and ſhed poſts, ſufficient to enlighten the whole congregation. The ſermon, ſeveral prayers, and ſinging of hymns lengthened out the exerciſe until about one o'clock, when many retired and took a little ſleep.—I ſlept about three hours. Many of the diſtreſſed and others did not leave the place. In the morning, two or three hundred attended family worſhip at the tent—Until ten, the time was ſpent in ſinging hymns and prayer, the pious people leading in the worſhip;—then public exerciſe began. Mr. Wick preached;

there were many fell. Mr. Hughs fenced the tables, after which a pſalm was ſung, and the communicants went ſinging to the tables. —The tables were ſerved three times, at which 180 perſons communed. One perſon at the table, was ſo deeply affected with a view of divine truth as to be unable to go from it without help. In time of ſermon and ſeaſon of communing, many new inſtances of attention took place. I preached again about 4 o'clock from Heb. ii. 3, after which about an hour was ſpent in taking ſome refreſhment; and the ſocial exerciſes of ſinging and prayer were attended until near midnight, at which time I preached again from Luke xiii. 3, and then diſmiſſed the aſſembly at about two in the morning. A number of us retired to a cabin meeting houſe and lay down in our looſe coats and ſlept about three hours: But the great body of the people continued in prayer and ſinging through the night. They ſang principally hymns from Hartford Collection, of which the ſerious people are very fond. A gentleman of education and of medical ſkill, attended through the whole ſeaſon apparently candid, believing he could account for all the extraordinary exerciſes on philoſophical principles. But on Monday morning he acknowledged his error, and declared himſelf fully convinced that it was, in the main, the work of God. Rev. George Scott came in the morning from his houſe 12 miles diſtance, and preached the firſt ſermon on Monday, and Mr. Hughs preached the ſecond and diſmiſſed the aſſembly about three in the afternoon. It was thought on the ſabbath that the aſſembly amounted to nearly two thouſand. There was decency and good order univerſally preſerved, except in a few low bred people, who ſtalked about at a reſpectful diſtance from the aſſembly. Thoſe who were diſtreſſed complained much of their heart being hard, and viewed themſelves totally oppoſed to God, and in imminent danger of eternal ruin. Thoſe who had obtained hopes, ſpoke of the purity of the law; of the nature and tendency of ſin; of the juſtice of God in the condemnation of the ſinner, with propriety.—Many ſeemed to loſe all ſenſe of their own danger, and to be ſwallowed up in views of the juſtice and gloy of the divine government. The plan of ſalvation in the goſpel appeared to them excellent, in that God was exalted, and the creature abaſed, and in that it is a ſalvation from ſin. After the exerciſes were ended a lecture was appointed for me to preach next day at 12, at Bever townſhip; rode to the place and lodged; preached next day to about fifty people, and rode, after preaching, 15 miles, to a place where a Mr. Cook was to be ordained by the Preſbytery the next day.

"June 23. Preſbytery met at 8 this morning, and after examination of the candidate, a ſermon was preached by Mr. Boyd, containing orthodox ſentiments, and pertinent to the occaſion. Mr. Cook was then ſet apart to the work of the miniſtry and to the paſtoral charge of the congregation, by laying on of the hands of the Preſbytery and prayer. In this congregation the attention is conſiderable—many were in tears and ſeveral fell in the time of the exerciſe. From the miniſters convened on this occaſion, we were informed that the awakening had become pretty general in ten con-

gregations on this ſide of the river. Twelve miniſters are now ſettled north of the Ohio waters in Pennſylvania—theſe with Mr. Wick and myſelf in this county, from the Erie Preſbytery. There are ſixteen congregations newly formed within the bounds of this Preſbytery, who are ſeeking for ſupplies, and ſeveral for candidates to ſettle with them; but there are not more than two or three licentiates on this ſide the mountain. Several congregations will probably be formed in this county within another year. After attending to preſbyterial buſineſs until the ſun was down, we adjourned, and rode ten miles towards Georgetown, and lodged with a plain, pious family, with whom I had ſome acquaintance.

"Thurſday 24. Rode to Mill Creek 22 miles, and ſouth of the Ohio ſix. Called on Mr. Scott miniſter of that place, and lodged. Serious attention in his congregation pretty general, but a number of bitter oppoſers. Mr. Scott was educated at Princeton college, is a ſenſible, ſound preacher. Next day rode to Mr. M'Curdy's, in the congregation where the attention began laſt fall, and in company with Mr. Scott who was going to aſſiſt at the Croſs Creek ſacrament.—Here received the pleaſing account of the hope and comfort of the old man 103 years old, mentioned in my letter laſt November. He obtained a comfortable hope, made profeſſion of religion, attends public worſhip, is able to walk ſeveral miles on the ſabbath to the place of meeting, and gives comfortable evidence of real friendſhip and union to Chriſt. Neither great nor old ſinners out-reach the bounds of ſovereign grace. He who gave an Iſaac to Sarah when paſt age, can with equal eaſe bring little ones to Jeſus, who have lived in ſin an hundred years. Saturday rode to Croſs Creek, a congreation under the care of Mr. Marcus. People were gathering from all quarters—probably a thouſand were now upon the ground; about twenty large five horſe waggons were ſtanding, with as many more large tents pitching around the gathering aſſembly, many of whom were now occupied in ſpeaking to each other of the riſing glory of the Redeemer's kingdom in this weſtern world, and others ſinging hymns ſuitable to the occaſion.

"About 3 P. M. the noiſe of pitching tents and other prepation work ceaſed; the aſſembly, who were now the largeſt by far I had ever ſeen, convened for ſocial worſhip, took ſeats; they covered more than half an acre of ground. I was requeſted by Mr. Marcus to preach; it appeared to me I ſhould not be able to ſpeak ſo as to be heard; but I made the trial from 1 Cor. i. 18. The people were very ſolemn, attentive and ſtill through the exerciſes, excepting thoſe who fell and cried out. By ſpeaking ſlow and diſtinctly, with a loud voice, they could hear. Among the number that fell, there was a ſtout, hearty looking man, whoſe diſtreſs continued, with very little intermiſſion, and ſo as to render him totally incapable of taking care of himſelf until Monday evening, when I left the congregation.—After ſermon, the people made all further arrangements neceſſary to ſtay on the ground through the occaſion, and took refreſhment. The place of meeting was convenient, and rendered comfortable with light ſheds and ſeats

covering nearly an acre of ground. The air was clear and dry—and as the day-light withdrew, candles were lighted, and placed ſo as to give light to the whole congregation. The evening exerciſes then began, in ſinging, prayer and diſcourſes from two of the miniſters; truths appeared to fall with weight, and convictions to be promoted. About twelve, I retired with Mr. Marcus, and had a few hours ſleep; but the elders from ſeveral congregations tarried with the aſſembly, the greater part of whom continued in this camp of the Lord through the night. Sabbath morning I returned to the tent, at about eight. Here this great family were then engaged in worſhip. Mr. Scott led. They ſang a hymn, he read and explained a chapter and then prayed; there was then an interval till ten; but ſinging of hymns, converſing and prayer were carried on in parts of the aſſembly, by pious people, the whole time.—The firſt ſermon was preached by Mr. James Hughs, who was educated at Princeton college, N. J. and is an excellent preacher.—Mr. Patterſon fenced the tables, after which, while ſinging a pſalm, about one hundred and thirty communicants took their ſeats at the tables. He then conſecrated the elements and adminiſtered to them; after theſe were ſerved, while another pſalm or hymn was ſinging, they left the tables and others filled them. After the firſt table, Mr. Scott took a ſtation about twenty rods diſtant and preached to a large aſſembly while the other tables were ſerving; and then the ſpeakers at the tables could not be heard by one half of the ſurrounding aſſembly. The tables were filled ſix times, making about eight hundred communicants. There were two inſtances of perſons being ſo overcome with views of the Saviour's love, as to render them incapable of going to the table without help, or ſupporting themſelves on their ſeat. It ſeemed as though the language of the Spouſe reſpecting Chriſt was felt and acted out; "I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte. He bro't me to his banqueting houſe and his banner over me was love." The ſweet and lovely frame Chriſtians appeared to be in, the meekneſs and humbleneſs of mind, exceeded any thing I ever ſaw before; it helped me to get ſome faint ideas of what the ſaints will enjoy, when they come to ſee the King in his beauty, and be preſent at his table without ſin, or fleſh to intercept their ſight. At the cloſe of the ſacrament, there was an intermiſſion of half an hour, and then Mr. Patterſon preached a ſhort ſermon and diſmiſſed the aſſembly until candle-lighting. It was thought about five thouſand people attended on this day; and but few went away at night;—the order and decency of the aſſembly exceeded any thing I ever ſaw. Thoſe that fell were taken care of without any needleſs buſtle—the outcries of the diſtreſſed prevented ſome near them from hearing for a few moments; but their expreſſions reſpecting their hard hearts, "*Oh, my hard impenitent heart, it is harder than a rock, I have ſinned againſt the light of God's word, and againſt the faithful warnings of Chriſt's miniſters; I have ſinned againſt my parents: I have crucified Chriſt; I am the greateſt of ſinners; Oh, my heart my heart, my hard, impenitent heart, it will not repent! How can ſuch a ſinner as I am ever be ſaved?*" And ſuch like expreſſions, uttered apparently under

the moſt keen ſenſations of what they expreſſed; were loud preaching, and in many inſtances had the effect to awaken others. In ſome inſtances they would cry out like a dying perſon, with a feeble voice, "*Oh, do pray for me, I am juſt ſinking down to hell!*"

"The evening exerciſes began with ſinging and prayer; ſeveral of the miniſters ſpoke in turn with propriety and clearneſs on the doctrines of grace. Some of the miniſters continued through the night, and but few of the people went away. After refreſhment was had in the morning, which thoſe who tarried brought with them, and family worſhip was ended, at ten a ſermon excellently adapted, from, "The ſummer is paſt, the harveſt is ended and we are not ſaved," was preached by Mr. John Anderſon, educated in North Carolina, and a native of that ſtate. It was then my lot to preach again, which I attempted from, "I have ſpread out my hands all the day unto a rebellious people," &c. After prayer and ſinging, the people were diſmiſſed, about three P. M. expecting they would moſtly retire: but it was thought, nearly two thouſand kept their places, as though the religious exerciſes were but juſt commencing, many of them totally unable to go away, or take care of themſelves. It was neceſſary for ſome of the miniſters to go away; three of us went; but as there were two came in time of the laſt ſermons, on their way to Preſbytery, to be convened the next day, there were five left, who tarried with the people until Tueſday morning, when the aſſembly broke up. It was thought by ſome who paſſed through the congregation, that there were, ſome part of the time, from Sabbath evening until Tueſday morning, two hundred perſons at a time, unable to ſupport or take care of themſelves. The enemies of religion, ſay this cannot be the work of God, for the Bible gives no account of ſuch things. But when all Iſrael ſaw the fire come down and conſume the ſacrifice and the altar, on which Elijah offered ſacrifice; they fell on their faces, "and they ſaid, the Lord he is the God, the Lord he is the God." The diſciples in the ſhip, were terrified and cried out for fear, when they ſaw Chriſt walking on the water. Paul fell to the ground under d[illegible] conviction, when going to D[illegible]maſcus. The jailer trembled and fell down before Paul and Silas, and ſaid, what ſhall I do? —It is ſaid alſo that only perſons of ignorance, weak nerves and intellects, fall. But men of ſtrong minds, and of learning, in the vigor of life and health, are brought down, like other people. I will mention one inſtance, without naming the gentleman, who attended on a ſacramental ſeaſon, I think the firſt ſabbath in June, declaring to the miniſters and others, that he could by his medical ſkill, and on philoſophical principles, account for all the extraordinary exerciſes. He ſaid none but weak women and perſons of weak nerves were made to fall; but if ſome ſtout, healthy, brawney built man ſhould fall, he ſhould think it ſomething above human art. It was ſo ordered that he had the moſt fair trial. Some time in the meeting, he found himſelf alarmed from his ſecurity, and inſtead of philoſophizing on others, was conſtrained to attend to his own ſoul—his ſtrength was ſo far gone he could not eſcape,—aſked ſome

near him to carry him out, which they did immediately—when they had got him out of hearing, "*Oh, carry me back*, he ſays, *God is here, I cannot get away from God. I know now that I am in God's hands, this is God's work!*"—They carried him back into the aſſembly, trembling and feeble as a dying man. In time of intermiſſion many gathered round to hear what he would now ſay: "Oh, I have lived 47 years an enemy to God. I have been in ſome of the hotteſt battles, and never knew what it was to have my heart palpitate with fear; but now I am all unſtrung: I have cut off limbs with a ſteady hand, and now I cannot hold this hand ſtill if I might have a world. I know this is not the work of men. I feel that I am in God's hands, and that he will do with me juſt what he pleaſes."—At another time after hearing one of the miniſters pointing out the excellency of Chriſt, and inviting poor, diſtreſſed ſinners to come to Chriſt, he ſays, "Oh, I am dead, how can a dead man come to Chriſt?" The laſt ſabbath in June I ſaw him at Croſs Creek, he ſaid he thought at ſome times, he could ſee a little, how God could ſave through Jeſus Chriſt, ſuch a ſinner as he was, but moſt of the time he was in total darkneſs."

Ordination of the Rev. THOMAS ROBBINS.

At a meeting of the North Conſociation, of Litchfield County, at the Houſe of the Rev. Ammi. R. Robbins in Norfolk, July 19, 1803.

Mr. Smith was choſen Moderator and Mr. Starr, Scribe.—The Conſociation being convened, by Letters miſſive from the Moderator of the laſt Conſociation, for the purpoſe of ordaining Mr. Thomas Robbins, a Candidate for the Goſpel Miniſtry, as an Evangeliſt, reſolved itſelf into an ordaining Council; which was then opened with Prayer by the Moderator.

Sundry Letters and Votes relative to ſaid ordination, were then read which are as follow.

No. I.

Letter from the Secretary of the Truſtees of the Miſſionary Society of Connecticut to the Moderator of the North Conſociation of Litchfield County.

Hartford, June 27, 1803.

REV. SIR,

The Truſtees of the Miſſionary Society of Connecticut at their meeting in May laſt, appointed Mr. Thomas Robbins, a Candidate for the miniſtry, to go on a miſſion to the County of Trumbull, State of Ohio; and deeming it expedient that if he accepted the appointment, he ſhould be ordained previous to his entering on the miſſion, voted that the North Conſociation of Litchfield County ſhould be requeſted to ordain him, as you will ſee by the incloſed Votes. Mr. Robbins has ſignified his acceptance, and in purſuance of the vote of the Truſtees, I now write to requeſt you to take meaſures to convoke the Conſociation with that view, as ſoon as ſhall be judged expedient. You will pleaſe to inform me by Letter of the time and place of the meeting of the Conſociation, that I may give information to the Delegates appointed by the Truſtees.

Yours with much reſpect,

ABEL FLINT, *Secretary to the Board of Truſtees.*

No. II.

Votes of the Truſtees of the Miſſionary Society of Connecticut refered to in the preceding Letter.

At a meeting of the Truſtees of the Miſſionary Society of Connecticut at Hartford May 11, 1803,

Mr. Thomas Robbins, a Candidate for the miniſtry, was appointed a Miſſionary for the Term of one year, unleſs ſooner recalled by the Board, to labor in the County of Trumbull, State of Ohio.

Voted, That if the ſaid Mr. Robbins ſhould accept of his appointment, the North Conſociation of Litchfield County, be requeſted to ordain him previous to his entering on the miſſion, to the work of the goſpel miniſtry; particularly as an Evangeliſt, to itinerate as a Miſſionary.

Voted, That in caſe ſaid Conſociation ſhould conſent to ordain the ſaid Mr. Robbins, if upon Examination he ſhould be judged qualified for the work, the Hon. Aaron Auſtin, the Rev. Doctor Perkins, and the Rev. Abel Flint be requeſted to attend as a Delegation from this Board to aſſiſt in the ordination.

A true Copy,
Atteſt,
ABEL FLINT, *Secretary.*

No. III.

Mr. Thomas Robbins' anſwer of acceptance of his appointment as Miſſionary.

Norfolk, June 21, 1803.

REV SIR,

After maturely and prayerfully deliberating on the ſubject of my appointment, by the Truſtees of the Miſſionary Society of Connecticut to take a miſſion to the County of Trumbull, State of Ohio, and after conſulting my Parents and other friends, I have thought it my duty to accept the ſame. The taſk I am ſenſible is an arduous one, and I am ready to ſay, "Who is ſufficient for theſe things." But when I reflect on the encouraging promiſe, "Lo I am with you always," I feel emboldened to enter on the work. I deſire to commit myſelf to the diſpoſal of an holy Providence, and hope to be made a feeble inſtrument in the advancement of the Redeemer's Kingdom. I hope for the prayers of the Truſtees, and all friends of miſſions, that I may be faithful, and that my labors in the new and [illegible]ute Settlements, in the wilderneſs, may not be wholly in vain. —Agr[illegible] to the requeſt of the Tr[illegible], I conſent to receive ordination previous to entering on the miſſion.

Wiſhing that the honorable and reverend Bo[illegible] Truſtees may have a divine [illegible]ing to attend all their labors and exertions in the miſſionary cauſe, I ſubſcribe myſelf their moſt obedient ſervant,

THOMAS ROBBINS.

To the Rev. *Abel Flint*, Secretary to Truſtees of the Miſſionary Society of Connnecticut.

The Honorable Aaron Auſtin, the Rev. Doctor Perkins and the Rev. Abel Flint, Delegates from the Board of Truſtees were invited to join the Council.

Alſo the Rev. Nathan Strong, D.D. and the Rev. Meſſrs. Hyde, Shepherd, Cleveland and Turner being preſent, were requeſted to ſit with the Council.

The Council then proceeded to examine Mr. Robbins reſpecting his knowledge of the doctrines of

Chriſtianity; his belief in theſe doctrines, his ability to teach them to others, his experimental acquaintance with the truth, his views in entering on the work of the miniſtry, his qualification for a miſſionary, and his motives for entering into that ſervice; and gaining full ſatisfaction on theſe points,—Voted unanimouſly, to conſecrate him to the work of the miniſtry, with peculiar reference to his laboring as a miſſionary in the new ſettlements in the county of Trumbull, ſtate of Ohio; and that the ſolemnity of his ordination be attended at the meeting houſe in this place tomorrow at eleven o'clock A. M.

Voted, That the ſeveral parts of the ordination ſervice be performed by the following Paſtors:

The Rev. Abel Flint to make the introductory Prayer; the Rev. Nathan Strong, D. D. to preach the Sermon; the Rev. Samuel J. Mills to make the conſecrating Prayer; during which the Rev. Meſſrs. Robbins, Mills, Perkins and Hooker to lay on hands.

The Rev. Ammi R. Robbins to give the Charge; the Rev. Nathan Perkins, D. D. to give the Right Hand of Fellowſhip; the Rev. Aſahel Hooker to make the concluding prayer.

Paſſed in Council,
Atteſt
PETER STARR, *Scribe.*

On Wedneſday July 20, 1803, the Rev. Thomas Robbins, in purſuance of the above vote, was ſolemnly conſecrated to the work of the miniſtry in the preſence of a ſerious and attentive audience.

After the minutes of the Council were read, the queſtions uſual on ſuch occaſions were propoſed, and the cuſtomary religious ſervices were performed. Doctor Strong preached from Matthew xxviii. 19, 20.

POETRY.

COMMUNICATED AS ORIGINAL.

The Majeſty of God, and Faith in him.
Habakkuk, chap. iii.

KEEP ſilence all! Behold the Lord,
The God of heav'n appears!
His glory fills the heav'n of heav'ns,
The earth his glory wears.

The peſtilence before him walks,
Bright fires ſurround his feet;
The mountains at his preſence ſee,
The bending hills retreat.

He ſtands and circumſcribes the earth,
Looks forth—the nations break,
Proud Cuſhan feels his juſt rebuke,
The tents of Midian ſhake.

The trembling rocks behold and riv'n,
Like rattling hail-ſtones pour,
The floods divide—the waters flow,
The deep is heard to roar.

The ſinking ſun delays its beams,
The changing moon ſtands ſtill;
The deadly ſhaft the glitt'ring ſpear,
Make haſte to do his will.

I ſaw—and terror ſeiz'd my ſoul!
I heard—my bones decay'd;
My quiv'ring lips beſought the Lord,
The Lord his vengeance ſtay'd.

Now tho' the fig no more ſhall bloom,
Nor fruit enrich the Vine;
The fields forbear their meat to yield,
Nor flocks nor herds be mine.

Yet in the Lord will I rejoice,
My refuge and my prop;
Still will I joy in God my ſtrength
My everlaſting hope.

Donations to the Miſſionary Society.

Auguſt 23. From a Friend of Miſſions, - - 1 Dollar.
Do. Do. 1